# National Anti-Slavery Standard.

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## *EQUAL RIGHTS IN THE DISTRICT OF COLUMBIA.*

We take the following from the *Globe's* report of the U. S. Senate proceedings, December 9th:

DISTRICT MEDICAL SOCIETY.

Mr. Sumner.—I offer the following resolution, and ask for its immediate consideration:

*Resolved*, That the Committee on the District of Columbia be directed to consider the expediency of repealing the charter of the Medical Society of the District of Columbia, and of such other legislation as may be necessary in order to secure for medical practitioners in the District of Columbia equal rights and opportunities without distinction of color.

Mr. Norton.—I object to the consideration of that resolution.

The Vice President.—It will lie over until to-morrow.

Mr. Sumner.—Is there objection?

The Vice President.—Objection was made by the Senator from Minnesota.

Mr. Sumner.—I wish to make an observation to explain the object of the resolution.

The Vice President.—Does the Senator from Minnesota reserve his objection until the Senator from Massachusetts shall have made his observation?

Mr. Norton.—Yes, sir.

Mr. Sumner.—I hope there can be no objection to this proposition, which has become necessary from a recent incident. A medical practitioner in Washington, Dr. Augusta, who had served as a surgeon in the Army of the United States, and was brevetted as a lieutenant colonel—who had enjoyed office and honor under the national Government—has been excluded from the Medical Society of the District of Columbia on that old reason so often and persistently urged, merely of color. It is true that Dr. Augusta is guilty of a skin which is a shade different from that prevailing in the medical society, but nobody can impeach his character or his professional position. Dr. Purvis, another practitioner, obnoxious only from the skin, was excluded at the same time. There is no doubt that this was accomplished by an organized effort, quickened by colorphobia.

This exclusion, besides its stigma on a race, is a practical injury to these gentlemen, and their patients also, who are thus shut out from valuable opportunities and advantages. By a rule of the medical society "no member of this association shall consult with or meet in a professional way any resident practitioner of the District who is not a member thereof after said practitioner shall have resided six months in said District." Thus do members of the society constitute themselves a medical oligarchy When asked to consult with Dr. Augusta, some of them have replied, "We would like to consult with Dr. Augusta; we believe him to be a good doctor; but he does not belong to our society, and therefore we must decline; but we will take charge of the case;" and this has been sometimes done. Is not this a hardship? Should it be allowed to exist?

Details illustrate still further the character of this wrong. These colored practitioners are licensed like members of the society, but this license does not give them the privilege of attending the meetings of the society where medical and surgical subjects are discussed, and where peculiar and interesting cases with their appropriate treatment are communicated for the benefit of the profession; so that they are shut out from this interesting source of information, which is like a constant education, and also from the opportunity of submitting the cases in their own practice.

I confess, sir, that I cannot think of the medical profession at the national capital engaged in this warfare on their colored brethren without sentiments which it is difficult to restrain. Their conduct in its direct effect degrades a long-suffering and deeply-injured race, but it also degrades themselves. Nobody can do such a meanness without degradation. In my opinion these white oligarchs ought to have notice, and I give them notice now, that this outrage shall not be allowed to continue without remedy if I can obtain it through Congress. The time has passed for any such pretension.

I hope, sir, there can be no objection to the resolution. It ought to pass unanimously. Who will array himself on the side of this wrong?

Mr. Patterson.—I should like to ask the Senator a question, I ask if this consultation between each other is not entirely optional with the medical profession, and if such a bill as the Senator desires were passed could these colored physicians consult with white physicians unless the latter chose?

Mr. Sumner.—My object is to repeal the existing charter, and then charter a new society which shall be founded on republican principles.

Mr. Patterson.—That is, one which shall compel this consultation?

Mr. Sumner.—One that shall receive colored people into its fraternity.

Mr. Patterson.—That I have no objection to.

Mr. Sumner.—Very well; that is the principle.

Mr. Patterson.—The only point I wanted to get at was this: consultation between surgeons and physicians is a matter of option with the parties; and if you repeal the charter of this organization can you then secure the consultation desired?

Mr. Sumner.—I think that we can.

Mr. Patterson.—Very well.

Mr. Sumner.—I think that by the creation of a new society, from which those who now ostracise colored persons shall themselves be excluded if need be, we may bring about the desired result. Stage by stage has this great battle been fought. At the beginning colored people were excluded everywhere; but already the rule of equal rights has obtained a succession of victories. No person is now excluded from the cars or public conveyances on account of color; nor is he excluded from giving his testimony in court, nor from appearing in court as counselor. He is not excluded from Congress, nor from office, and here in the district at last he votes. But here in Washington the medical profession, intrenching themselves in their society, raise again the old beaten standard of proscription.

Mr. Patterson.—I wish to say that I am heartily with the Senator in his purpose. I simply asked the question I propounded for information. It seemed to me the proposition would not meet the object he desired.

Mr. Sumner.—If the Senator will be good enough to mention any proposition that will meet the point I shall welcome it. He will observe that my resolution is general in its character. It directs the committee to consider what legislation is necessary to bring about the desired result. I do not mean to say in advance what that legislation may be. One proposition of gentlemen interested in the subject is to annul the charter of this society. I do not know that that will not be a sufficient remedy. Perhaps there may be something better. I want a remedy, and am indifferent to its form. But I shall be astonished if Congress is powerless to right this wrong.

Mr. Norton.—When I made my objection I understood the resolution to direct the committee to report a bill repealing the charter.

Mr. Sumner.—No; simply to consider the subject.

Mr. Norton.—If it is simply a direction to the committee to consider the matter I have no objection to its present consideration or to the committee acting on it; and then on their report the whole subject may be discussed.

Mr. Sumner.—Certainly.

Mr. Norton.—My understanding of the resolution on hearing it read was that it directed the committee to report a bill repealing the charter of this medical association.

The Vice President.—The Chair understands the Senator from Minnesota to withdraw his objection. Is it renewed? It is not; and the resolution is before the Senate.

Mr. Thurman.—I should like to have the resolution reported.

The resolution was read.

The resolution was agreed to.

## *THE LABOR QUESTION.—UNION OF ENGLISH AND IRISH WORKINGMEN.*

Astoria, L. I., December 18th, 1869.

*To the Editor of the Standard:*

I respectfully submit the enclosed for republication, which I have just received from London, together with the answer I have sent in acknowledgment thereof. I do so in hopes you will think with me that the union of the producing classes in all countries is becoming a question of great consequence to the welfare of all nations. Very respectfully yours, Robert W. Hume.

The General Council of the International Workingmen's Association, on the conduct of the British Government in the Irish Amnesty affair.

*Resolved*, "That in his reply to the Irish demands for the release of the imprisoned Irish Patriots (a reply contained in his letters to Mr. O'Shea, of October 18th, 1869; to Mr. Isaac Butt, of October 23d, 1869, and to the Ancient Forresters, of Dublin, Mr. Gladstone has insulted the Irish nation.

"That he clogs Political Amnesty with conditions alike degrading to the victims of misgovernment and the people they belong to.

"That having—notwithstanding his responsible position—publicly and enthusiastically cheered on the American Slaveholders' rebellion, he now steps in to preach to the Irish people the doctrine of passive obedience.

"That his whole proceedings with regard to the Irish Amnesty question are the true and genuine offspring of that "policy of conquest," by the fiery denunciation of which Mr. Gladstone ousted his Tory rivals from office.

"That the General Council of the International Workingmen's Association express their admiration of the spirited and high-souled manner in which the Irish people carry on their Amnesty Movement." By Order of the Council,

R. Shaw, Cor. Sec. for America; Bernard, for Belgium; Eugene Dupont, for France; Karl Marx, for Germany; Jules Johannard, Italy; Paul Lefargue, for Spain; Antony Zabiski, for Poland; H. Jung, for Switzerland.

B. Lucraft, Chairman.
Cowell Stepney, Treasurer.
J. G. Eccarius, Gen. Secretary.

256 High Holborn, London, W. C., Nov. 30th, 1869.

Astoria, Long Island, N. Y., United States, N. A., December 17th, 1869.

To Mr. J. George Eccarius—*Dear Sir*:—I assume it is to you I have to return my thanks for the report of the "Fourth Annual Congress of the International Workingmen's Association lately held at Basle in Switzerland;" and also for the Resolutions on the "Irish Amnesty Affair" accompanying it. I will endeavor to circulate the latter in the right quarters to do service, for I hold it is high time that the oppressed Saxons and Celts shook hands, and that any effort to bring about that desirable conjunction is an important step in the right direction.

Although nominally a monarchy, Great Britain is really ruled by an Aristocracy, as our Southern States (if not the United States) formerly were, previous to the war of the Rebellion. The scions of the House of Lords in the Commons, and their fathers in the House of Peers, have long been the real rulers of Great Britain. The fundholding, manufacturing, and commercial interests have, however, latterly successfully disputed the power of the Aristocracy in the [illegible] ful centre of the government. Out of the long battle between these warring interests, (which, during the past thirty years has been the means of exposing the villainies of the milocrats, mine-claimers, and land-claimers), has arisen a third party, viz., that of the peoples (or producers) of which you are one of the exponents.

The means by which the workingmen of both countries have been oppressed, who are the large majority of all nations, are also easy to be perceived. They were alike in both countries. The first of these is—the impious monopoly of the Gifts of the Deity, viz., the lands, mines, and water-courses. With you this has resulted in the destruction of all small freeholders, and with us in the Southern States the land is held by individuals who generally despise labor but desire to rob the colored laborers for their living, whilst in the Western States the fairest agricultural and mining sections are held by soulless Railroad corporations.

The second means is the deprivation of the soil tillers of political power. We have fairly overthrown this outwork of the enemy—How is it with you? The London *Times* of April the 10th, 1866, contains these words in a leading article:

"Nobody, on either side of the House of Commons has dropped a word about the enfranchisement of our 1,200,000 agricultural laborers, representing, as they do, a much larger population than the negroes of the United States. Nobody praises them; nobody proposes to give them votes; nobody thinks it necessary to give reasons why they should not have votes."

It is satisfactory to answer this brutal insolence, which was evidently published to fortify such tyranny here, by pointing to the fact that all our male slaves of yesterday now have the right to vote, and that consequently the British aristocracy are dancing a "pas seul" in the matter.

Lastly, the enemy has triumphed by sowing divisions between the two grand sections of producers, viz., the agricultural and manufacturing laborers. With us between the Whites and Blacks, with you between English and Irish laborers. Thanks be to God, we are daily pressing forward to a real union which will be beneficial to both parties, and the daily reports as well as the excellent address you sent me for distribution, of the "International Workingmen's Association on the Irish Amnesty Affair" proves that you are doing likewise. The only fitting altar that can be built on which to solemnize the union of these two great interests, is that, the foundation for which was lately laid at Basle—viz., "The Freedom of the Land." Truly yours in the cause of Labor, R. W. Hume.

## *FROM VIRGINIA.*

EXTRACT OF A LETTER FROM MISS PUTNAM.

December, 1869.

The Richmond *Whig* covers the Radical Convention with ill-concealed spite and open ridicule. They manage the pretension to Republicanism very awkwardly, and the assumption that they are the true party is curious enough. The North seems as dead and apathetic to the true state of things as before the war. The store-keeper here told Miss T— "*we* don't think much of people that mingle with colored folks." How hard it is for these old Virginians to "accept the situation"—free-speech, free-voting and free-schools—and they never will submit to it, if they can help it. I wish you could have heard Henry Thompson's argument he held to-day with a white man who was abusing "the government that was the shelter over your head when, Sir, you went over to Maryland to keep from fighting for these very men you want to have rule over you again. If you are fighting with a man to-day, and keep on till Saturday till you whip him out, and get every piece of his arms away, are you going to give his weapon back again next week, so he can fight you right over again, just because he tells you he believed you were right? And that's what you call giving to every man his privilege!" You will see President Grant's little speech to the new Haytian minister at Washington. I do not doubt the Haytian made an infinitely better speech and appearance than *Grant* could—was probably handsomely educated in Paris. I read the address to the people yesterday. It was a fitting supplement to the story of Toussaint, Emily Howland read them last Sunday. Miss Thomas asked "would Grant say the same to every colored man in Virginia?" I said "no, he is giving black men here back to Rebel rule." Glasgow Blackwell has had the misfortune to have one of his oxen fall so, he was obliged to send him to Baltimore market. He brought only $11, and now must raise $13, more to buy another. So, these poor folks tug and strive against all sorts of odds. Alfarata, Charles Henry, father and mother, all got down to the great "Baptizing" last Saturday. The first since the war. There was nearly as much expectation of the occasion as if it was a great State ceremony; all the colored people here are Baptists. All the Candidates were anxious for a respectable appearance, and came for clothes from the boxes you send us. With these civilized garments, their grotesque patches and head-achy-gear disappear, and so drops the badge of servility, by which they have been so long distinguished.

Henrietta Middleton—born the *first* year of the *war*—sends you her letter written all by herself. We regard her the best scholar in the school for her age. Think of her learning her letters less than a year ago! Her father is among our constant night school scholars. He loves to learn, and it is touching to see his tired, wrinkled brow bending so patiently over the mysterious "borrowing ten" in subtraction. Last Thursday night we walked three miles to Henrietta's home. As they sat around the great blazing fire, where cotton picking went on, Mr. Middleton said, "Henrietta, you are happy now you've got the teachers here!"

Her father handed the little locks of cotton in a loving way to his wife, while she got out the seeds. The group was a pretty picture. The mother is learning in Sunday school herself. How the hopeful cases help each other like this improvable family! They are so happy to live together since freedom! Mr. M—— told of the "coffle gang that used to reach from the house back of 'The Poplar's' to the big trees. Such a long, long chain." An old, notorious slave trader lived here and used to go round the country "gathering them up."

These people shrink from the cold like *sensitive plants*, and go round burying their hands in their pockets, if the cold touches them, as though it was the frigid zone instead of Virginia. They light up little fires to warm by, anywhere out of doors, in the readiest style of an improvisatore, and of course spend much of their time like Thorwaldsen's old folks and the cat.

## *LETTER FROM GEN. BUTLER.*

The following is Gen. Butler's reply to the letter recently addressed to him by Miss Putnam:

Lowell, November 20th, 1869.

My Dear Madam: I have read with attention your letter in regard to the state of things in Virginia.

It is very sad indeed; and I know nothing that gives cause to a patriot for more anxiety than the condition of matters in the South. It is quite true that the same hate exists in the minds of bad men that did before the war, and it may break out in the same way in the course of ten or fifteen years, as soon as the boys born during the war shall have arrived at nearly manhood, and those who were boys in the war at the South, and brought up in hate of the North, shall have come to man's estate and got control of affairs.

You need not fear, however, that I shall do anything contrary to the record I have made.

There is no truth in the report. I have made no such allusion or promise as specified in your note.*

It would not be proper, of course, for me to say what would be my action in Congress, but I think it will satisfy those who have confidence in me.

I have the honor to be yours very truly,

Benjamin F. Butler.

Caroline F. Putnam, Lottsburg, Va.

*In my letter to Gen. Butler I quoted from the *Richmond Enquirer* that said he would not oppose the admission of Virginia if Gen. Canby reported the election fair.

## *RELIGIOUS FREEDOM—THE BIBLE IN THE PUBLIC SCHOOLS.*

EXTRACT OF A LECTURE BY REV. J. W. CHADWICK.

Underlying this question of whether the Bible shall or shall not be made use of in our public schools, there is another, which according as we answer it, will seriously affect our answer to the question close at hand. It is none other than this: Is the common school system a good system? Is it right to tax everybody in the State for the Education of the children in the State, whether the person taxed has any children or not? Is it right to compel the education of every child in the community? I believe that it is. I believe that Yes, a good strong Yes, is the right answer to these questions. I am not unaware of the objections that can be and that have been urged against compulsory Education. I don't think any man has any right to feel quite sure of his position on this subject till he has read in Herbert Spencer's Social Statics the indictment which that master of thought has produced against this system. But after all that he has said I am still unconvinced that ignorance is not the mother of crime, and that in self-defence the State ought not to compel the education of every child within its limits. "A little learning," says Lord Bacon, "inclineth men's minds to Atheism, but depth of knowledge bringeth them back to religion." And so if I felt sure that our free school system was the enemy of public morals instead of its best friend, I would insist that it was because the education was not so thoroughgoing as it should be. Granted that the worst knaves in the community are the knowing, educated knaves, I would still say that however it may be with trees, it cannot be the right way of improving one branch of a man's life to lop of another. The one danger of American Republicanism to-day is that proceeding from its demagogues. This growing class of men, who tickle the dear people with a straw under the throat while they plunge a bowie-knife into their backs, have no fulcrum for the gigantic lever of their rascality to rest upon but the ignorance of the masses. If you would make an end of demagogues—and who except the demagogues themselves would not, could they be known for what they are—you must educate the people. The South could never have been dragooned into the rebellion if there had been there such a system of free schools as we had at the North.

Between Herbert Spencer's idea that the State has no right to compel education at all, and the position of Horace Mann that it has not only the right to compel it but also the right to *organize and direct* it, there is a middle ground on which the tallest person that I know of is John Stuart Mill, whose theory is that the State *has* a right to compel education but *not* the right to *organize* and *direct* it. This theory would chime in easily with the Catholic demand for a fair proportion of the public money, except that Mr. Mill would compel all who can afford it to educate their children at their own private expense, and would educate only the poorest children at the expense of the public. The way to meet such a theory is not with anathemas but with arguments. No one has loftier aspirations for the public good than John Stuart Mill, and he is not to be treated as if he were its enemy. If I may presume to differ from so great a mind, it seems to me that there is no such half-way house as he lays down upon his educational chart. It would not enable the rich to help educate the middle classes as they ought to except in the way of charity, which would be an intolerable way. We should have plenty of Polytechnic Institutes, excellent for those who can afford them, but no high schools. And it is high schools that we want, where boys and girls can be educated together, not Polytechnic Institutes, and Packer Institutes, where they are kept aghast at the risk of growing rough on the one hand, and sentimental on the other, beyond all reasonable limits.

If compulsory education organized and directed by the State is not a good thing, and we make up our minds that it is not, then it will remain for us to choose which system we will serve, the "let alone" policy of Herbert Spencer, or the half-way policy of Mill, or the maintenance of sectarian, and other private schools at the public expense, which is the ultra Roman Catholic policy of the present day. But if compulsory education organized and directed by the State *is* a good thing, as thus far the great majority of people in the Eastern, Middle and Western States are agreed, such education must be absolutely *secular*; there must be no special religious instruction in the public schools. So far is the demand for the complete secularization of the public schools from being a blow aimed at their existence, it is the only ground on which they can logically exist.

This is the position of those persons who desire the exclusion of the Bible from the public schools. The questions it presents to us are two in number.

I. Why is this the only logical basis for a system of free schools? Because such schools are supported by the community at large. The community at large is divided into various sects. These various sects hold with greater or less tenacity to different sets of sectarian opinions. They want to imbue their childrens' minds with these opinions, and they do not want them imbued with any others. No one sect has any right to presume that its views are more precious to it than are other views to other sects. This is forgotten every day. People seem to think that it is farther from New York to Brooklyn than from Brooklyn to New York. My opinions are very distasteful to them; it does not occur to them that theirs are equally so to me. And coming down to the case in hand, it is very certain that Roman Catholics are just as determined in their way of thinking, as Protestants are in theirs.

But to exclude the Bible from the public schools for these reasons would be to imply that the very sectarianism. It does, and for this reason; it involves certain opinions concerning the Bible which are not held by all sects alike. There are at least four different ways of looking at the Bible inside of Christianity. I. The ultra Protestant way, that every word of it is the word of God. II. The moderate Protestant way, that it is part human, part divine. III. The Radical Protestant view, that it is purely human. IV. The Catholic view, that its inspiration and its usefulness are conditional on the interpretation of the church. These are the views inside of Christianity. But there are in our public schools in New York and Brooklyn a great many Jews, who only accept the Old Testament, and that without any of the chapter headings of the Protestant version, which give to it a meaning to which neither good Jews or good critics can agree.

Here are in all five ways of looking at the Bible which are sure to be practically illustrated in every good sized city in America. But to put the Bible in the public schools, as the only book of religious instruction and devotion, is to declare by implication in favor of the ultra Protestant view in contempt of all the others. It is to say, as the majority of those opposed to secularization have said, that every word of the Bible is the word of God. It is very common to talk about this matter as if the only difference between Catholics and Protestants was the difference between the King James and the Douay versions of the Bible. But this is the smallest part of it, though if it were the whole, though it would not be as deep as a well or as wide as a door, it would be enough. If the Catholic believes that the Douay version is the true version, it is a sin against his conscience to make him read another. He does believe this as honestly as the Protestant believes in the King James translation. Do I? That is neither here nor there. I do not. The Protestant translation seems to me far juster than the Catholic, though far enough from being altogether just. But I must put myself in the Catholic's place, not him in mine. Were this the only ground of Catholic dissatisfaction, this difference of translations, it would be sectarianism to enforce our translation upon Catholics. But this is the smallest part of the difference. The great bulk and weight of it is that the Catholic believes that unless interpreted by the church the Bible may do more harm than good. He believes this honestly. In view of this belief is it then fair to force upon him the Bible in a translation which he does not accept; without that interpretation which he feels is the best part of it?

With the Jew, the case is still harder. For the New Testament, which in the schools is much more read from than the Old, is entirely repugnant to his feelings.

The moderate Protestant is least aggrieved, for although he believes that the Bible is part God's word and part somebody's else, he has no means whatever for discovering where God's word leaves off, and the other begins, which do not cut up his whole theory of revelation by the roots.

The Radical Protestant, who represents a larger class with every forward step of science and intelligence in the community, has certainly a right to be aggrieved, if he is not. The majority of teachers may be wise in their selections, but there is sure to be a large minority who are not so. Nor do the dear souls always stop with reading. They go on and interpret, as did a teacher to my knowledge in the cultivated city of Boston during the war. She read the story of how Joshua toppled down the walls of Jericho by having trumpets blown at them, and she told the children that if men were as good now as they were then, they wouldn't have to take Richmond with powder and shot, but that Gen. McClellan could send a band of music round it seven times, and its walls or fortifications would all be level with the earth, and he could walk in without further trouble.

Thus it appears that the reading of the Bible in the public schools involves an assumption which is decidedly sectarian, because it is logically opposed by Catholics, moderate Protestants, Radical Protestants and Jews, and practically by three out of four of these classes; an assumption which cannot be fairly made so long as all these classes are taxed equally for the support of the public schools. Either then the Bible should be excluded from the public schools, or every person who objects to its being read should have his school tax remitted, that he may educate his children out of the public schools in ways to which his conscience can agree.

II. And now we come to the second question which is: Are there any counter reasons that outweigh these? If complete secularization is not the only basis for our system of public free schools, why is it not? Many reasons have been offered. I will select some of the strongest I have met with and state them as fairly as I can, but I will first give you one of the worst—that you may judge whether "the spirit which judgeth all things, yea the deep things of God," has in all cases been consulted by those who call themselves the "friends of the Bible." One of the most earnest of these friends, at a great public meeting in Cincinnati, gave as a reason why the Bible should not be excluded from the public schools the following statement:

"Only yesterday, the daily journals contained accounts of a startling deed of blood, perpetrated in the streets of this city on the evening previous. At the conclusion of some account of the individual who had wielded the knife with such terrible effect, the solution of the whole transaction was inadvertently given; the unfortunate man had spent the early part of the evening in attendance upon the meeting at Greenwood Hall. There was no Bible there."

The meeting at Greenwood Hall you are to understand was a meeting in favor of exclusion. The implied inference is that to exclude the Bible from our public schools will make all our children over into murderers. But what little force this argument had, was lost when it was afterward discovered that the desperado had voted in favor of the Bible at the said meeting. Would I infer that *therefore* he committed murder that same night. God forbid! and that the inference was drawn the other way only shows how "angry for Christ's sake" men sometimes get in a way that Paul would not commend, and how far the discussion of this question has drifted from its anchorage in truth, sincerity and love.

Forgetting then this worst reason, let us consider some of the best that have been given.

I. We are told that this is a Christian land. If this were a practical assertion I would like very much to believe it; *i. e.*, if it meant that the virtues and the graces which we all call Christian, honesty, purity, benevolence, charity, fidelity, sincerity and so on, are co-extensive with our national life. I would like very much to believe it, and I do believe that here in America we have a fair proportion of men and women who possess these virtues and graces. But there is great room for improvement, especially in all our political and civil relations. But this is not what is meant. What is meant [illegible] the proofs. First, that when Columbus landed he took possession in the name of the great faith by which he was inspired. But if this proves anything it proves too much, for Columbus took possession in the name of Roman Catholic Christianity, and that is just what the anti-secular party do not believe in. And then too, supposing it should be proved that America was discovered by the Norsemen long before the time of Columbus, would it follow that we ought to at once subvert our worship and go back to the worship of Thor and Woden, and substitute the Norseman's heavenly drinking bout for our own thought of immortality? The asking of such questions answers them.

The second proof that this is legally a Christian country is that the Pilgrim Fathers intended to form a Christian Commonwealth. They certainly did. More than this they intended to form a Puritan Commonwealth. Therefore they turned out Anne Hutchinson into the wilderness, and set Roger Williams adrift with all manner of disrespect, and hung Mary Dyer and a few more Quakers on Boston Common. If what the Pilgrim Fathers intended to do is then a measuring stick for what we ought to do to-day, we ought to hang and banish all who are not Puritans, and after the hanging and the banishing was all over "*E pluribus unum*" one of many, would be a more appropriate motto than it is now, for there would be only one person, viz., the hangman left out of our thirty-nine millions, so completely has the Puritan conception of life been superceded by other and more beautiful conceptions. I do not forget that the great convention of Congregationalists that met in Boston a few years ago, went to Plymouth Rock and voted themselves Puritans. But the wonder is the rock didn't split with laughter at the very mention of such an evident absurdity. The Church of the Pilgrims in this city has a piece of Plymouth Rock, about as big as my two hands, set into its facade. As that piece is to the whole church edifice, which every day is getting bigger, so is the Puritanism of 1620 to the American civilization and Christianity of to-day.

The third proof adduced in this connection, is the Declaration of Independence. But the Declaration of Independence is not Protestant, nor is it even Christian, unless Christianity presumes to claim exclusive property in God. If any of you are tempted to think that it should so presume, "I will only," in the words of John Ruskin, "pray you to read with patience, and human sympathy, the thoughts of men who lived without blame in a darkness they could not dispel; and to remember that, whatever charge of folly may justly attach to the saying,—'There is no God,' the folly is prouder, deeper and less pardonable in saying 'there is no God but for me.'" But though the Declaration of Independence were a Protestant document it would still utterly fail of any binding force. It is neither constitution nor statute. It does not affect any question of legality any more than would the same amount of blank paper, for all that it is the glorious charter of our liberties; and if the men who wrote it had ever dreamed that its incidental phrases would come in time to serve the purposes of bigotry, they would have blotted them out, if need were, in the warm blood of their own generous hearts.

But evidently the place to go to find out whether this is a Christian country or a Protestant country, or anything but an absolutely free country in matters of religion, is not to unauthorative documents or less authoritive traditions, but to the Constitution which contains the organic law of the nation. That Constitution is neither Protestant nor Christian, and we have the best of reasons for believing that this is so from no oversight but from the keenest insight of the men who framed it. That Constitution was the product of free-thinking energy, not of sectarian enthusiasm of even the highest order. Jefferson and Franklin were the best exponents of that energy. When they said Religious freedom, they meant it; when they guaranteed it in the Constitution, they guaranteed not religious freedom for Protestants exclusively, nor for Christians exclusively, but for all men.

II. But if Protestant sectarianism in our public schools cannot be justified on the ground that this is a Protestant country, or a sectarian country of any sort in its legal animus, on what ground can it be justified? On this ground, says the anti-secularist: that to exclude the Bible from the public schools is to exclude religion from the public schools in every form. But is this so? Can you exclude religion from the public schools until you exclude from them, as teachers, religious men and women? I do not mean that religious men and women will talk about their religion whether the laws allow them to or not. I mean that they will *live* it into the schools they teach. I remember two teachers that were given to me in my youth, and one of them never used to read the Bible or offer prayers in our presence, and the other never omitted to do these things. But the first of these men was always firm and true and just, so intolerant of any meanness, so responsive to any love, so constantly inviting all that was good and sweet and true in us to come out and sun itself in his grace, that wherever his scholars are to-day at work here on earth, in shoe shops or in counting-rooms, or sailing the wide sea, or at work elsewhere, having laid down their lives for their country or entered by God's sea-gate into heaven, they are better men, they are living stronger, holier lives, because he was their teacher. But as for the influence of the other on his scholars, for all his Bible reading and his prayers—well, he is gone now, and I bethink me of the saying, "*Nil nisi mortuis bonum.*" No you cannot exclude religion from the schools till you exclude character and manhood and womanhood from the teachers. The religion of a school-boy is to do his duty as a scholar; to study faithfully; never to peep in his book; to be steady and punctual; to tell the simple truth at all times, though he gets whipped for doing it; to be honorable in his play, clean in his conversation, helpful to the slower witted ones and never rough and cruel with the great, gawky, stupid fellows, who feel all their defects with a sad painfulness, and whose mothers love them with a pure and holy love. This is the religion of a school boy, and this religion every true manly man and every true womanly woman will teach and cannot help teaching, and there isn't a person in the land, Protestant or Catholic, Jew or Atheist, so-called, that would think of objecting to such teaching, that wouldn't heartily rejoice in it, that wouldn't speed it on its way.

The feeling that unless a school is opened with religious exercises it loses all its sacredness is rooted in the fearful misconception that the only part of a man's nature, or a boy's nature, that is sacred, is its religiousness. It amounts to saying that God made that part of us and meant it, but that the Devil made every other part of us; or that if God made the other parts he made them in jest. We shall yet come to see that every part of human nature is sacred, and that we are serving God when we are cultivating every part. The body is just as much God's workmanship as the mind, the mind just as much his workmanship as the heart, the conscience or the Religious faculty itself. "Whether you eat or drink, or whatever you do, do all to the glory of God," says the Apostle. But to do things in a bad way, and then say, "Glory be to God," is not the way to do them to his glory, but to do them in the best way possible and say nothing.

I do not underrate the value of Religious teaching, but I feel that the best places for it are the Church, the Sunday School, the home. I cannot think that a few verses of Scripture chosen with little discrimination and read by scholars or to them when they are out of breath with their last [illegible] essential part of such teaching. And, Bible does "essential part of such teaching. And, needs the interpretation of an authoritative church, then I disagree with him and say, "Who gave thee this authority?" But it does need the interpretation of intelligent, cultivated, large-hearted men and women, especially when it is read to a child. A child had better not hear it read at all than to hear it all read, or hear it read in the wrong way. I never shall forget a little book of Bible stories that I read as a child; how as I read there came a great weight on my heart that almost broke it. I had thought of the world as sweet and beautiful. I could not bear to think that there had been such wickedness. There isn't one mother in a thousand that is qualified for reading the Bible to her child; not more than one in that number who will know how to answer her boy when she reads to him about the flood and he, just back from the country, says to her, "Mama, and did God drown all the little squirrels too? What had they done?"; not more than one in that number who could do any better than Mrs. Stowe did when her little girl came to her and said, "Mama, what makes God get mad?" "He never does, my child." "But it says in the Bible, 'He is angry with his people every day.'" "Well, he has to be angry with sinners to justify his law." Of course, this didn't help the matter, so little curly-pate went off by herself and thought it over and in the course of half an hour or so burst out, "O, Mama, I know now what makes God get angry. It's because he isn't a Christian!"

I cannot help thinking that every earnest mother must feel that to read the Bible to her children as it should be read, is a burden greater than she can bear. But if she does not read the Bible to them, will it be impossible for her to religionize their hearts? Not until she herself is false to duty and to love. If she is altogether kind and true her child will grow with her spiritual image as unavoidably as a flower takes up juices of the soil in which it grows. And no more impossible will it be for teachers to religionize their scholars if they are true men and women, when their schools have been completely secularized.

III. But, contends the anti-secularist; it is not secular schools that the Roman Catholics want. It is just the opposite. One of their organs has declared that if the Bible is removed from the public schools, they will be so much the more irreligious than they are now, and so much less worthy the support of all good Catholics. And not only is this the talk Catholic newspapers and periodicals, but the supreme authority the Pope himself, has so pronounced himself. The 45th error condemned in his famous syllabus is as follows:

XLV. The whole control of the public schools, wherein the youth of any Caristian State is educated, only the Episcopal seminaries being in some degree excepted, may and should be assigned to the civil authority, and so assigned to it, that no right be recognized, in any other authority whatever, to interfere with the school discipline, the direction of studies, the conferring of degrees, the selection or approbation of teachers.

Error 47 in the same document is that

XLVII. The best constitution of civil society requires that the public schools, which are open to the children of all classes, and that public institutions universally, which are devoted to higher literary and scientific instruction and to the education of youth, be released from all authority of the Church, from her moderating influence and interference, and subjected wholly to the will of the civil and political authority, [to be conducted] according to the pleasure of the rulers and the standard of the common opinions of the age.

It is very probable that the council of the Vatican, which is to assemble on the 8th inst., will agree to condemn every error condemned in the syllabus and with the rest these that assert the principles of common school education. If it does so, every Roman priest in America will stand pledged by the most solemn vows to do all that he can to undermine our present system, and to demand for the support of Roman Catholic schools a part of the school fund proportionate to the number of scholars attending them. Such being the present and prospective state of things, what is the use, it is asked, of excluding the Bible from the schools? If it will not bring the Catholics back, why do it?

Answer first; because it is right; because this is the only logical ground on which our schools can stand. Time was when to do this would have satisfied the Catholic party in America, and if it had then been done we should have acquired such a hold on the Catholic population that the Pope and his Council could not now seriously weaken it. But we let slip the golden opportunity. And still our first answer to the question, "Why exclude the Bible," is: Because it is right] Because in

schools that all support there must be taught the creed of no one class in the community.

Answer the second is that since the Catholic party do already demand and—unless all signs fail—will yet more demand that Catholic children be educated by the Catholic Church, and still at the public expense, it behooves to put ourselves in such a position that we can say them nay with absolute consistency and honor. We must not leave them the shadow of an excuse for the charge that our schools are sectarian. Then we can say to them, "Take your children if you will and educate them under ecclesiastical direction. We regret it deeply, but we cannot prevent it. We regret it because a heterogeneous population can never become homogeneous so long as children are thus parted off in different sectarian schools. But you must do as you will. Only let this be understood: You shall be taxed as you have always been taxed, and you shall not receive one cent for the support of your sectarian ecclesiastical education. The public schools are unsectarian. Enter them if you will. If not, educate your children in your way, and pay for it as best you can."

I do not say that such an attitude would turn them from their purpose. They might still prefer to educate their children at their own expense. But this would not be so bad as to be obliged to pay out of the public chest for the support of Catholic schools. And this is what we shall have to do if we do not secularize the public schools.


# National Anti-Slavery Standard

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, JANUARY 1, 1870.


## *THE THIRTY-SIXTH NATIONAL ANTI-SLAVERY SUBSCRIPTION ANNIVERSARY.*

THE Managers of the Thirty-Sixth Anti-Slavery Festival again remind the members and friends of the American Anti-Slavery Society of the need there is that they should still contribute to sustain its operations, and especially to circulate its organ, THE NATIONAL ANTI-SLAVERY STANDARD.

The experience of the last year eloquently justifies the policy of continuing its efforts to teach and mould public opinion.

Congress has submitted to the States a XVth Amendment, which will place the negro safe, so far as law can, politically on the level with other races. Twenty-two States have ratified it. There is a fair prospect that, with proper efforts, the other six States needed to incorporate it into the Constitution may be obtained. Till that be done we keep watch and guard.

The protection of the emancipated race, which the Executive, and Congress and the Freedmen's Bureau seem equally to have neglected, is another object of vital importance. The reports from the rebel States are heartrending. Facts, gathered not from private report but from official documents, show that ruthless anarchy prevails throughout one-half the South. It is not hard judgment to say that the Government shows no disposition to grapple with this grave difficulty. Public attention needs still to be directed toward this shameful and guilty neglect.

The different plans for securing land to these defenceless victims, need discussion. Without this foundation mere political rights are empty words.

We again urgently beg the means to keep our counsel, our rebuke and our admonition before the public.

The annual Festival will be held at Hortiful hall on Wednesday, January 26th, where all the friends of the Cause are cordially invited to meet, and where Donations will be, as usual, received at the different tables.

Subscriptions may also be sent either to THE STANDARD office, 39 Nassau street, New York, to R. P. HALLOWELL, 98 Federal street, Boston, Mass.

## *THE STANDARD FOR 1870.*

THE year 1869 will be noteworthy in the political history of this country as the one in which the Fifteenth Constitutional Amendment was adopted by Congress and sent forth to the States for ratification, providing that "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude." Though the ratification is still incomplete, its success in the near future, so far as is now apparent, may be regarded as well nigh certain. Fundamental in character and importance, like the proclamation of emancipation, it will be far-reaching in its consequences. From its inception, THE STANDARD has been closely identified with this measure. Alone at first among journals in calling for and advocating it, THE STANDARD has had the satisfaction of seeing all loyal journals rally to the support of the Amendment. Its success will add to the many and important preceding victories of the Anti-Slavery conflict the crowning triumph. To this end THE STANDARD will continue to labor until the Amendment shall have been proclaimed as a part of the fundamental law of the land.

The year 1869 witnessed also a change in the national administration. Grateful that the Rebel party, led by Seymour was defeated, we nevertheless thought, and eight months of trial have confirmed our view, that a wiser choice of Chief Executive might have been made. We appreciate at its full value the approval President Grant has given to the Fifteenth Amendment, his appointment of colored men to office, and his more liberal and enlightened recommendations and policy towards the Indians. But with full power by virtue of his position, to command obedience to national authority, our previous distrust of his fitness for the Executive office finds only too much justification in the continued rule of the Ku-Klux mob, and a prevalent chronic warfare in many portions of the South. The vantage ground gained by the war is being needlessly surrendered. Ere the end of his four years' term of office, if the present tendency continues, the old ruling whites of the South will be reinstated as a unit in full control of their former political estates, with a monopoly of the soil as well as of the government.

Only the vigilant protests and warning of a radical public opinion can check this suicidal tendency, for which not alone the President and his hesitating, incompetent Cabinet are responsible, but the Republican party as such, and to which some hitherto trusted journals are strangely assenting and giving encouragement. This necessary warning it will continue to be the mission of THE STANDARD to utter. Had its counsel in relation to the impeachment of the apostate Johnson, and the confiscation of the large landed estates of rebels who are still as bitter and unrepentant as during the progress of the war, been more fully heeded, how greatly improved would have been the conditions and present results of Reconstruction! Nor must it be forgotten that the slight balance of political power in the North is shifting towards the side of the negro-hating, rebel-sympathizing Democratic party. The Supreme Court, which should be one of the strong defenses of freedom and loyalty, was well nigh captured in 1868, by rebellious enemies, and there is only too much reason to fear that they still hold the power of purchase by the small price of a Presidential nomination. To guard against these threatening dangers, apparent to thoughtful observers, to create and strengthen a public opinion which shall demand justice for the hitherto enslaved, protection for the imperilled white loyalists of the South, keep the control of the governmental machinery of the North and of the nation out of the hands of rebellious apostates and betrayers, and to quicken the moral sense of the people, to eradicate the spirit of caste,—will be the endeavor of THE STANDARD for the new year upon which it enters.

In the event of the ratification of the Fifteenth Amendment, such a change in THE STANDARD is probable as will enlarge its sphere of usefulness and broaden its scope of interest to its present readers and to the general public. It will advocate a full recognition of the Rights of Women, encourage the cause of Temperance, sustain the just claims of Labor, white and colored, plead for the civilization and citizenship of the Indian, welcome the Chinese, seek the abolition of the gallows, etc. It will continue to give the interesting reports of the Radical Club, to present correspondence from Boston, Philadelphia, and Washington, and will contain the invaluable articles of WENDELL PHILLIPS as special editorial contributor, with the contributions of other gifted writers who from time to time enrich its pages. The feature of miscellanous literature, so highly prized by many of its readers, will not be less attractive than hitherto.

### SUBSCRIPTIONS—ADVERTISEMENTS.

We cordially invite our old subscribers to renew their subscriptions for the ensuing year, and to send us the names of one, or more, new subscribers. The present is an excellent time to subscribe.

We invite the attention of advertisers to the columns of THE STANDARD as a superior medium of communication with the reading public. The circulation of the paper covers a wide extent of territory, and it numbers among its thousands of readers the more intelligent and thoughtful portion of the people. Unlike the daily journal which is hastily gleaned and thrown quickly aside, it is carefully read by many families.

The Subscription price per year is THREE DOLLARS.

Advertisements are received at Fifteen Cents per line. Special Notices, Twenty-five Cents per line.

### PREMIUMS.

We offer the following very desirable Premiums to those who will aid us in extending the circulation and consequent usefulness of THE STANDARD.

To old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers, ($6), we will send either of the following very desirable books:

WENDELL PHILLIPS' "Speeches, Lectures and Letters." 562 pages, with steel portrait.

LYDIA MARIA CHILD'S "Romance of the Republic." 442 pages.

CAROLINE H. DALL'S "College, Market and Court." 498 pages.

ANNA E. DICKINSON'S "What Answer?"—an eloquent protest against caste—301 pages.

JOHN G. WHITTIER'S "Poems"—complete,—Diamond Edition—410 pages.

Also a life-like, beautifully-finished, medium-sized photograph of WENDELL PHILLIPS made for us by Marshall of Boston; or a photograph of the same size and style, suitable for framing, by the same artist, of JOHN G. WHITTIER.

### CLUB RATES.

We will hereafter send the *Radical* ($4.00 a year) and THE STANDARD, each one year to old, or new subscribers, the two for $5.50;—

The *Herald of Health* ($2.00 a year) and THE STANDARD, the two for $3.50;—

*Merry's Museum* ($1.50 a year) and THE STANDARD, the two for $3.50;—

The *Woman's Advocate* ($1.50 a year) and THE STANDARD, the two for $3.50.

## *EDWIN M. STANTON.*

EDWIN M. STANTON is dead: as truly a martyr of the war as if he had been starved to death at Andersonville or murdered by Booth.

The Nation has lost one of its ablest and most honest servants. He is to be counted among the four or five whose purpose, foresight, thorough understanding of the hour, and courage entitle them to the name of statesmen. He is to be counted among the ten or twelve to whom we owe it that the Nation outlived the Rebellion.

About fifteen years ago, while he was yet a member of the Democratic party, we had the pleasure of passing a day with him, and well remember the delight with which we saw that his loyalty to Justice and Humanity outran his party attachments. In discussing the different legal questions relating to slavery, he showed an honest detestation of the system and firm purpose to aid in getting rid of it. While a member of Buchanan's Cabinet, at the beginning of the war, he was met by the same question in morals which has been so much discussed in the matter of Sir HENRY VANE'S producing his father's private notes, as Secretary of the Council, on the trial of the Earl of Strafford;—"is one bound to keep treasonable secrets?" This question STANTON answered, as VANE did, by doing his whole duty as a citizen. We know that the proper Congressional Committee received information of all the important debates and decisions in Buchanan's Cabinet, within twenty-four hours after they took place. While traitors, shrouded in secret sessions, supposed their conduct relative to Fort Sumter and the Star of the West, would be known only by its results, the next sun never rose without seeing in the hands of Congress the mysterious pencil notes which exactly described the treason. We have most trustworthy reason to believe that these came from Mr. STANTON. They blocked the pathway of the traitors. This action shows the manly character of his moral sense: no dark, shuffling, equivocating quibble; but the healthy, robust loyalty of a thoroughly true man.

He entered the war in the same spirit, and was one of the few men who saw the end from the beginning, and seems fully to have made up his mind that this opportunity should not pass without putting an end to slavery. Throughout his whole career during the first Administration of Mr. Lincoln, he was one of the very few who seemed actuated by a purpose and unwilling to drift. If rumor speaks true, on that critical night when Seward advised putting all power into McClellan's hands and Lincoln consented,—in his despair and against his judgment,—to try the experiment; it was STANTON who flung his hat on his head, left the chamber and avowed his determination to sign no such orders. His hand should never entrust the Nation's cause to a satellite of Richmond. The history of those eventful deliberations is yet to be written. Perhaps it never will be so fully known as to reveal our whole debt to one far-sighted, courageous man, of resolute purpose, set to hold back an indifferent Secretary of State and to hold up an overpatient President.

Of his marvellous ability in a post, for which he had had no training, of his untiring devotion, and the thoroughness with which his work was done, all men can speak. Only those whose office brought them into close communion with him could know his rare insight and the resoluteness of his decision to make this war fruitful of the best results. Their testimony is unanimous. His relation to the first arming of the blacks is the only portion of his official life which is clouded by any uncertainty. The communications between him and Major STEARNS, to whom preeminently we are indebted for the prompt mustering of negroes into the ranks, are difficult to explain. But the lips of the two men who alone could explain them are sealed forever, and we must interpret them in the broad light of a life in every other hour so true to duty, so prompt in advancing to utmost possible line of action, and so devoted to impartial liberty.

The serene, profound satisfaction with which the Nation, doubtful of the loyalty of the Supreme Court, received the announcement of his accession to that Bench; the promptness with which the Senate clutched the opportunity to place him there, are the highest tributes to his integrity and ability. On the forlorn hope, at the point where the most decisive results were expected, where the duty was hardest but most important, there the Nation longed to have *Stanton;* felt safe while it knew he was there. We knew him worn out with long service, struggling with severe disease, it seemed cruel to ask more of the overtasked veteran. But our sore need was the excuse. He died resuming the harness. His best epitaph is to see how largely even the sorrow for his death is swallowed up by the bitter sense of the greatness of our own loss. Gifted with no popular arts, his prompt, almost imperious manner, (—the result of the nature of his mind and the character of his work), making enemies often of those brought into close contact with him, his position, inevitably robbing him of much of the credit really his due—all these considerations would lead us to infer that he might be valued, but never loved as Lincoln was. But we have found his service paid with a fond appreciation that comes near to the popular tenderness for his Chief. The people leave History to fix places for the Nation's Chiefs; but, in spite of many drawbacks, they hide LINCOLN and STEVENS, WADE and STANTON and one or two others, in their hearts.

WENDELL PHILLIPS.

## *WOMAN'S RIGHTS.*

IN the recent action of the Legislature and Governor of the Territory of Wyoming, the woman's suffrage movement has gained a valuable precedent. It is intimated, with how much of truth we do not know, that the action of the Legislature, in which the "Democrats" have a majority, was intended rather as a joke than otherwise, but the signs into something more tangible. There are, it is said, only about seven hundred women in the Territory, but they are sufficient to make a beginning in the work of voting, and also office holding, if they are enough in favor with the majority of voters to get elected to office. Of course when the time comes for the admission of Wyoming as a State, Congress will have something to say as to the character of its government. It may be that by that date the Sixteenth Amendment will have become a part of the fundamental law of the land,—but if otherwise, we have no idea that Congress will then be disposed to refuse the State admission because women vote within its borders.

Meanwhile the bills now pending, as offered by the Hon. GEORGE W. JULIAN, to enfranchise the women of all the Territories and of the District of Columbia, should be earnestly supported by the petitions of women everywhere, and by all friends of woman suffrage, and put upon their passage; also the proposed XVIth Amendment. The important measure now, we trust, well-nigh consummated, which will abolish political proscription on account of race or color, makes the next, greater step, removing the disability of sex, one of strong probability and comparative ease.

Another important precedent, as to the present eligibility of women to office, has recently been gained in Iowa. Miss JULIA C. ADDINGTON, from eminent fitness it would appear, rather than her own seeking, was elected County Superintendent of Schools in Mitchell County in that State. The Attorney General having been applied to for an opinion, decides (greatly to his credit) that there is no legal objection to her qualification and acceptance of the office. He says:

"The office of county superintendent was created by chapter 52 of the acts of the seventh General Assembly, laws of 1860, pages 52,72. Neither in that act, nor in any subsequent legislation on the subject, have I been able to find any express provision making male citizens a test of eligibility for the place, or excluding women; and when I look over the duties to be performed by that officer—as I have with some care, and I trust not without interest—I deem it exceedingly fortunate for the cause of education in Iowa that there is no provision in the law preventing women from holding the office of county Superintendent of Common Schools.

"I know that the pronoun he is frequently used in the different sections of the act, referring to the officer; but, as stated above, this privilege of the citizen cannot be taken away or denied by intendment or implication; and women are citizens as well and as much as men.

"I need scarcely add, that in my opinion, Miss Addington is eligible to the office to which she has been elected; that she will be entitled to her pay when she qualifies and discharges the duties of the office, and that her decisions on appeal, as well as all her official acts, will be legal and binding."

Miss Addington, in a letter of inquiry to the State Superintendent, says:

"The position is not one I should have chosen for myself, but since my friends have shown so much confidence in me, and many of them are desirous that I should accept the office, I feel inclined to gratify them, if it be found that there is nothing incompatible in my doing so."

Of course similar ruling would hold equally good for other offices in Iowa and elsewhere. It is quite competent for the present electors to choose women now to represent them in office. We hope that other competent women may be chosen to office, not alone or chiefly for the good of the offices such may thus fill, but as one most effective means of hastening the day of the entire abolition of political proscription on account of sex.

In Vermont a few months hence a proposition to extend the ballot to women, upon equal terms with men, will come regularly before the electors of that State. Woman Suffrage meetings should be held, in the interim, with the earnestness of a "revival awakening," in every School District. The question will doubtless be again vigorously pressed in the Massachusetts Legislature at its next session. For the first time in twenty-seven years the Legislature of this State, both branches, as well as the Governor, will be what is called "Democratic." We hope that it will be called upon also to initiate an amendment to the State Constitution enfranchising the women of New York. A similar proposition was almost unanimously (two or three votes only excepted) rejected by the representatives of this now dominant party in the last Constitutional Convention. Let us see if, as a Legislature, they will do any better. Let there be no peace allowed to either the State Legislatures or Congress until the right to vote and to hold office shall have been recognized and fundamentally guaranteed to women upon equal terms with men. Citizenship should mean one and the same thing for both.

## *NEBRASKA.*

DOUBT has been expressed as to the willingness of Gov. Butler to call a special session of the Legislature of Nebraska to hasten the ratification of the Fifteenth Amendment. The following letter addressed to the Hon. John Taffe, Representative in Congress from Nebraska, will be read with much interest by the friends of the Amendment:

LINCOLN, Dec. 15th, 1869.

*Hon. John Taffe, Washington, D. C.,*

DEAR SIR: Your favor of the 8th inst. has been received. An impression seems to exist that I am indifferent to the fate of the Fifteenth Amendment—that I have refused to convene our Legislature for the purpose of ratifying it. This is wholly erroneous, and I desire that you correct it so far as possible. No one can feel a deeper interest in the measure than I, and none are more anxious that Nebraska, should express her assent. There are, however, *good* reasons why our Legislature should not be convened just at present. Questions of vital interest to the State—questions requiring legislation—may, and probably will arise within the next two months. They do not exist to-day, or at least have not assumed shape. For this reason, and this only, do I desire to postpone the session till after the 1st of February. Meanwhile, I shall watch with deep anxiety the course taken by Ohio and other States on this question, and hope there may be no doubt as regards the final result. Should we at any time arrive at a point where ratification by Nebraska is essential to sucess—where it would have effect—then you may be assured I shall not hesitate *at once* to convene our Legislature for that purpose. I am proud of the fact that our State was the first to adopt impartial suffrage, and to-day she is ready to aid in making it universal throughout the country. I remain, very truly, yours,

DAVID BUTLER.

WE print in another column a report from Prof. Willcox, who passed the summer in Spain, concerning the Anti-Slavery movement in Spain. It appears that all, except the Abolitionists, postpone the matter of abolishing slavery in Cuba, until the insurrection shall have been suppressed. Prof. Willcox did well in admonishing the Spaniards that the insurrection would not be put down except by putting down slavery at the same time. Despite the Spanish gunboats built and sent out against the Cuban Republicans from this port, and the cold comfort thus far extended to them in their heroic struggle, we trust that Cuba will yet become both independent of Spanish rule and wholly free.

WE welcome heartily the Bill in relation to Virginia, introduced in the Senate by Mr. SUMNER, and reprinted in another column. We hope the Virginia Rebels, in the guise of "Conservatives" are not to be permitted by Congress to recapture the State government so easily as seemed probable a short time ago. The Constitutional Amendments give Congress new and enlarged powers. Let this not be forgotten in dealing with the refractory States.

THE Hon. G. T. RUBY, of Galveston, State Senator of Texas, and that the Legislature is Radical. Other accounts differ, and the result of the election seems still to be involved in uncertainty.

### *JOURNALISTIC.*

*Every Saturday* (Fields, Osgood & Co.) for January 1st, appears as a sixteen page, illustrated paper about the size of *Harper's Weekly*. The illustrations—portraits of Tennyson and Lord Lytton, and the "Pasha's War Courriers," from a painting by J. L. Gerome—are very well executed. The selections, as hitherto, are good, and the new series will doubtless become even more popular than the old. The publishers announce it as their intention to make *Every Saturday* the handsomest illustrated journal in America.

*The Liberal Christian* which succeeded the *Christian Inquirer* and, under the editorial management of Mr. Clarke, has been, as its name indicated, a broadly catholic journal, disposed to extend the right hand of fellowship to Universalists and others besides Unitarians, is henceforth to be a more strictly Unitarian, denominational journal. Rev. Mr. Clark, a hard-working, able editor, has retired from the conduct of the paper. Under the new management the Radicals among the Unitarians, such as Mr. Frothingham, Mr. Chadwick and others are likely to have less recognition. Dr. Bellows with something like infallible assumption proclaims and expounds the orthodox-Unitarian creed. In a literary point of view we doubt not the *Liberal Christian* will be made a very readable journal.

*The Independent* recently commemorated, by the issue of an immense, extra, illustrated sheet, its twenty-first anniversary. It is to present cartoons one week in each month throughout the year. We cannot say much in praise of the artistic merit of the first one. Its unsightly caricature of Lucretia Mott was in shocking bad taste, unpardonable. *The Independent* presents much very interesting reading matter. It has also a great deal that is sufficiently heavy for other less pretentious "orthodox" journals. *The Independent* has done excellent service for the freedom of the colored people of this country, but the past year has given relatively little attention to their needs. It appears to have been more concerned with matters of "faith and doctrine." Theologically it is occupied with a difficult task. It sails under the orthodox flag, but with a captain and crew generally understood to be heretical. As a business enterprise its success is marked probably without a parallel in the field of religious journalism. Though the spiritual and intellectual diet provided for its readers is somewhat too "mixed" for the best conditions of health, *The Independent* nevertheless fills a large sphere of usefulness. In its general editorial management it is ably conducted. Mr. Tilton is one of the most brilliant and effective editorial writers in the country.

*The Phrenological Journal* for January commences a new series, in a new and greatly improved form. It is now a really handsome eighty page magazine, well illustrated, nicely printed, and with an entertaining variety in its table of contents. Its mission of teaching its readers to know more of themselves is an important one, well fulfilled.

*The Christian Union* for the new year appears in a new dress, enlarged, with Henry Ward Beecher as editor-in-chief. In quantity of reading matter it is a rival of *The Independent*, and is intended to be more "sound" in its doctrines—that is for orthodox readers. It also has an accompanying cartoon,—a new feature in religious journalism. *The Christian Union* has enterprising publishers in the firm of J. B. Ford & Co., and it will doubtless, under the new management, gain a large circulation.

*The Agitator*, recently suspended at Chicago, will reappear in Boston on Saturday the 8th inst., slightly enlarged, under the name of *The Woman's Journal*, with Mrs. Livermore as editor, and Mr. Garrison, Col. Higginson, Mrs. Howe and Mrs. Stone as editorial contributors. It will without doubt be made an interesting journal, and a valuable added auxiliary in the Woman's Rights movement. It is not likely to commit the inexcusable folly and injustice of opposing the Fifteenth Amendment and stimulating the popular prejudice against colored men in the vain expectation that thereby the cause of woman suffrage will be better promoted. Its subscription price we understand will be three dollars a year.

*The Children's Friend* for January, the first number of Volume V., comes to our table in a new form and every way much improved in appearance. The selections are excellent in their moral tone, teaching simple lessons of truth and duty, rather than theology. The illustrations are all good, some of them really beautiful, and cannot fail to be pleasing to the children. It contains thirty-two pages, is nicely printed, is furnished at $1.50 a year, and is edited by Esther K. Smedley, Westchester, Pa.

## *PERSONAL.*

Joshua Hutchinson and Mr. Kitteredge, who have recently made a very successful concert tour in western New York, will visit Bucks County, Pa., early in January. They sing not alone to amuse and entertain for the hour, but to teach their hearers wholesome lessons. They deserve and will doubtless receive a warm welcome from their Pennsylvania friends.

A Washington paper, among other incidents of Mr. Stanton's connection with the War Department, mentions the following:

"Once, when he was waited upon by a delegation of the Society of Friends, of which he was a birth-right member, one of them, a venerable minister, knelt in the department, and Mr. Stanton and the others kneeling also, he poured forth a supplication for the country, in which the Secretary, visibly effected, joined. To such men, who come on missions of mercy, he was always kind and obliging, and he never failed to win their gratitude by giving them what they most desired, the opportunity to do good."

Capt George Brooks, the pioneer colored Ship-Master, who sailed from this port about two years ago in command of a merchant-ship with a colored crew, and made a very successful voyage to the coast of Africa, highly satisfactory to the owners of the vessel, is, we learn, soon to make another voyage, this time in command of the "Brig Curlew." It is proposed to present to Capt. Brooks as a testimonial a first-class Chronometer. It will be a very appropiate, serviceable, well-deserved gift. About fifty dollars will complete the neccessary amount. The money will be received from such as desire to unite in the testimonial by Messrs. Roberts and Aims, well-known merchants, No. 55 Maiden Lane.

The Hon. GEORGE W. JULIAN and Mrs. JULIAN are spending the holiday recess in this city. Mr. JULIAN, who has for some time past been a severe sufferer from nervous prostration consequent upon over-work and undue taxation of his strength, is here for medical treatment and rest. His condition is much improved as compared with a few months ago, and he is sanguine of early, complete recovery. He is an important pillar of strength in the House of Representatives, one whose valuable support to the cause of impartial freedom for the colored people, the political rights of women, and the proper use of the Public Lands especially, could ill be spared now. A hard worker, with an eye steadily to the public good, his prolonged career in the House of Representatives will be known in our political history as one of the most upright and honorable, connected with that body. Indiana, just about to lose a Senator, it is said, could not do better than to choose Mr. Julian as his successor. His presence would prove a wholesome corrective for certain Senators who are understood to be badly mixed up with discreditable land speculations.

Mrs. JULIAN is a daughter of JOSHUA R. GIDDINGS, fully in sympathy with the Anti-Slavery movement, and an earnest believer also in the proposed XVIth Amendment. She is of the type of womanly women, whose participation in public affairs would, without doubt, do much to improve the tone of political life, and to promote the national welfare. There is reason to expect that our friends may anticipate the pleasure of the presence of Mr. and Mrs. Julian at the approaching Anti-Slavery Festival in Boston.

## Our Washington Correspondence.

WASHINGTON, D. C., Dec. 28th, 1869.

THE passage by Congress of the bill relating to Georgia, clears the political decks of a good deal of explosive and dangerous material. I think the measure is on the whole eminently wise, and perhaps more sagacious than one remanding the State entirely back to military control. Since Gov. Bullock's return to Atlanta, I have seen letters from that point which indicate that affairs are progressing quietly and as rapidly as possible. The Legislature is convened for the 10th proximo. Its first act after the administration of the oath and consequent purging of the body, will be to report the seats made vacant by the Ku-Klux. About fifteen, white and colored, are known to have been assassinated or are missing under circumstances which leave but little doubt of their fate. About that number will be unseated through inability to take the required oath. The ratification of the Fifteenth Amendment will follow at once, and then the election of United States Senators. Right here I learn there is to be an effort made by some who are Republicans, and have always been faithful, to prevent the election of genuine radicals. The cause of this is personal hostility to Gov. Bullock, and grows out of a fear that he will be sent to the Senate, as he deserves to be, if he desires it. Joshua Hill, now claiming a seat in the Senate, is a moderate Unionist, who had to be driven by whip and spur into an acceptance of the colored man's suffrage. His colleague, Mr. Miller, was a rebel surgeon, though, of course, yielding only to pressure, and claiming to have always been a Union man! Gov. Bullock, though in the South during the war, has only voted for two Presidential nominees: Fremont and Grant.

The reconstruction of Georgia secures the Fifteenth Amendment. That settles many things so far as the law is concerned. Mississippi reports 65,000 majority for Alcorn. I learn that it is contemplated to send that gentleman to the Senate, which will leave a good Northern radical, Col. Powers, who was elected Lieutenant-Governor in charge of the executive power.

Gen. Butler is understood to have reconsidered his determination to accept the word of Virginia gentlemen, of the traitor stripe, and require the putting of them under bonds by making the test oath a condition precedent to the organization of the Legislature. The Reconstruction Committee will, it is understood, report Mr. Whittemore's bill favorably back to Congress, as soon as it reassembles. That requires the test oath to be administered. Texas is still in some doubt, sufficient, one would suppose, to make it safe and advisable to put that section under a territorial Government. Let us have the one hundred millions of public lands it owns under the operations of the Homestead law of 1866, so that the landless poor, white and colored, may derive some benefit, before the State can reassume its place in Congress. Keep it out for a while. It will not put the Fifteenth Amendment in any peril.

ASMODEUS.

## Our Boston Correspondence.

NO. CCLVII.

BOSTON, December 27th, 1869.

CHRISTMAS has come and gone again, and has been more generally celebrated here than ever before, though rather, I think, as a family festival than a church festival. Perhaps the beautiful Christmas stories which Dickens has given us, emphasizing the practical lessons of love and good will that belong to the celebration, urging the affectionate recognition of family ties, and their renewal, where coldness or offence has intervened, and showing that the family, properly understood, includes all the children of the great Father—has been the chief cause of the constantly increasing observance of Christmas as a time for the reunion of families in New England. All history shows us that progress has been, and is likely still to be, a succession of extremes, a swinging of the pendulum from side to side. There was need of the protest of our pilgrim fathers against Christmas and mince-pie, when these represented the oppressions of the Church of England. Now that the Episcopal church has subsided to her proper place among the other sects here, it is well that this delightful and beneficent holiday should again come into use, standing now on its own merits. We may well be thankful that no sect can ever again get possession of it.

The fair held by the Y. M. C. A. last week in the Music Hall reached a prosperous termination on Saturday, having netted for the institution $20,000, which will probably be increased by a quarter or a half, through the sale of the many articles yet remaining on hand. This success was a foregone conclusion, the Y. M. C. A. having now become powerful enough to command the support of the press and the public. One of their ingenious contrivances was to raise a question in regard to the comparative popularity of their prominent ministers, allotting a copy of the Bible illustrated by Gustav Doré to that orthodox clergyman of Boston who should receive most votes at $1 each. The favorites were Mr. Murray of Park street church, and Mr. De Witt, the new minister of the Central church, whose clients seemed nearly equal in zeal and numbers until the last five minutes, when a reinforcement gave the victory to the latter. My own opinion is that Mr. Murray is fortunate in *not* having, as a prominent fixture in his parlor, the book he most values illustrated by an artist utterly unable to appreciate its merits.

Speaking of ministers and their people, the church of the Unity here, which has been accustomed to the preaching of conservative Unitarianism from its late pastor, Mr. Hepworth, is now about to try a course of Radicalism, having invited half-a-dozen prominent representatives of that faith to preach there on successive Sundays. The first sermons of this series were given yesterday forenoon and evening, by Rev. Joseph May, of Newburyport, and Messrs. Longfellow, Weiss, Frothingham and others are to follow.

In the days of Dr. Channing and for some years after Unitarian sermons used to be stigmatized as a preaching of "mere morality." Mr. Hepworth is no longer exposed to this reproach, if we may trust the accuracy of an extract from his yesterday's sermon, reported in this morning's papers. Speaking of religion, he is said to have declared—"It is a thing easily acquired; strict obedience to the dictates of conscience, close following of the precepts of the Bible, and a deep and abiding love for the Redeemer, Christ, are all that are essential to secure eternal life." One wonders how many of the Gothamites who now hear Mr. Hepworth will "secure eternal life" on these *easy* conditions.

We have now the announcement of a second series of Radical discourses on Religion on Sunday afternoons in Horticultural Hall. The published list of speakers includes two ladies, unsurpassed for fineness and richness of thought, and the ablest clergymen and laymen in the country. Mr. Weiss is to begin the series on the 23d of January, and if Boston does not improve under such preaching as Park street will give on one side and Horticultural Hall on the other, it will be her own fault.

I wonder how many readers of THE STANDARD have met with the very interesting epistles of A. Hunker of Hunkerville, published in the *Troy Daily Times*. In them various matters, historical, critical and personal, have been ably treated, from the point of view of a "Materialist, (like Emerson), a Conservative, (like Phillips), and a Democrat, (like Nasby)." In a series of lively letters, this writer has shown up the dangers of modern reform in the manner that might be expected from his models above-named, and one of these letters is in commendation and defence of the poor old "Colonization Society."

I take it that for ten years past nobody has given to the Colonization Society whose donation would otherwise have gone to any *good* thing. The corrupt and deceptive character of the institution from the beginning have been so thoroughly made known, that it would have begun to suffer death from starvation from the time when its protegé, slavery, ceased to be national, but for one unlucky circumstance; namely, that during the long succession of years when piety was the ally of slavery, sundry of the devotees of both, on leaving this world, divided their superfluous wealth between the American Board of Commissioners for Foreign Missions, the American Tract Society and the American Colonization Society, and thus a harvest of bequests has annually made glad the last named of these, as well as the two former, up to the present time. The operations of the Colonization Society, as it cannot carry off the whole of the free negro population, are no longer particularly satisfactory to the class formerly cherished by its officers as "our Southern brethren," so the only use of the institution now is to perpetuate the salaries of the said officers. These officers and as many more people came together in Mr. Chandler Robbins's Bedford street church on Sunday evening a week ago, and went through the customary motions of an annual meeting; and the treasury probably holds enough to enable them to repeat this process yearly through the lives of the present Board.

Among the English advocates of reform in the interest of humanity, Francis William Newman, Emeritus Professor of University College, London, is honorably distinguished. The following paragraph, from a volume of "Miscellanies" just published by him, shows that he does not shrink from applying needed criticism to oppressors in his own country, any more than in ours:—

"A rigid judge is forced to pronounce that wherever Spaniards, Dutch or Anglo-Saxons have had dealings with aborigines, in every region of Barbaria, the more civilized man has carried off the palm of mean fraud and perfidious violence; whether because he is less used to be free from the pressure of the law, or because his avarice has an intensity unknown to the savage. It is a terrible history, utterly disgraceful to our moral pretensions; nor is it in the past only, but in the present also."

A note to this passage, referring to the aborigines of North America, quotes from a leader on that subject in your paper, prefacing the extract with these words:—"I read with deep interest the following from the pen of that wise and good man, WENDELL PHILLIPS, (ANTI-SLAVERY STANDARD, New York, September 19th, 1868.)" The article in question recommends recognizing the citizenship of the Indian, acknowledging his rights, insuring him ample protection in them, and then claiming of him the duties of citizenship.

NORTH.

## Our Philadelphia Correspondence.

PHILADELPHIA, December 27th, 1869.

RECENTLY I heard a valued friend of THE STANDARD remark that she thought it would soon be difficult to determine whether that paper be regarded as the organ of the negro's cause, the advocates of woman suffrage, or of the Radical Club. The interesting doubt occurred to me as I was considering what to write about this week, when I found that my letter would quite unavoidably pertain solely to to the woman question. Last week it related almost exclusively to the cause of the negro. But you will not tolerate apology in any shape, and I have no inclination to offer one, in consequence of this balancing of special topics, both of which are worthy of our highest service.

### TILTON—FULTON.

On Monday evening last, in Concert Hall, Theodore Tilton spoke on the right side of the woman question, and the Rev. J. D. Fulton, of Tremont Temple, Boston, on the wrong side, the evening following. These lectures, it was stated, were for a benevolent object. Judging by the size of the audience on both evenings, I should conclude that the "benevolent object" would be in debt. It is a source of regret that the hall was not crowded on both occasions, for Tilton's lecture was an admirable defence of woman suffrage, and could not have failed to produce a salutary effect; and Fulton's was so weak, mean, and abominable in some respects, as to imbue people with disdain for his conclusions, and convince them that his position was untenable. Tilton's was a noble, earnest, honest plea in behalf of justice; Fulton's an unjust and superficial view of the question, with scarcely a tangible merit. One was philosophical; the other sophistical. One emanated from the mind and heart of the speaker, and impressed the heart and mind of the hearer with quickening force. The other, while affecting a respectable guise, bore conspicuous evidence of a mere attempt to present a plausible case, and was an example of ministration to the popular odium, scorn and weakness. Tilton had no need of making the spirit of unfairness tributary to the force of his arguments; Fulton found this to be necessary, thereby exposing himself to the severest condemnation. Perhaps Mr. Tilton was too prone to array his substantial facts in a dazzling drapery, and to bring them careering before us on the glittering wings of fancy, but they were still good and strong, sturdy and effective for all that, and not to be impaired by the shallow scum of fallacious reasoning. It was a praise-worthy lecture, entitled to grateful thanks, and left upon the minds of the auditors a happy impression,

confirmatory of belief in the rightfulness of woman's claim to the ballot. In Mr. Fulton's lecture there was a large quantity of verbiage, a good deal of nonsense, much effrontery, and some untruth. He had the shamelessness and audacity to declare, without the apparent symptoms of a blush, that those who are prominent in this movement to secure woman suffrage, are identified with the doctrines or system of free love. I may not have his exact language, but it was an outrageous libel and foul-tongued calumny, the guiltiness of which on his part is wholly inexcusable. Frequent allusions implying such association and identity were simply disgusting, and the lecture was otherwise contemptible and indecent. With equally cool impertinence he asserted that these same people are indifferent to the family ties, and would not hesitate to destroy the homes of the land. "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny." Let Boston be careful in future to keep this man at home, and if there be any honorable men in its precincts who espouse that side of this grand question, let *them* be sent forth, and not such unscrupulous defamers as this.

Near the beginning of Mr. Fulton's lecture he indicated great personal satisfaction as he told how rejoiced he was to know that the interest in this movement was "fast dying out," all over the land. I was curious to ascertain the relative degree of interest felt here on each side of the question, by a comparison of the number of persons attending the two lectures. The ticket clerk informed me that Tilton's audience was larger than Fulton's by about fifty people. As another evidence of the manner in which this interest "is fast dying out," in this vicinity, I may mention the successful formation, on the evening after the Reverend Fulton's lecture, of

THE PENNSYLVANIA SUFFRAGE WOMAN ASSOCIATION.

On this occasion there was a fair attendance of the friends of woman suffrage, and considering the object of the meeting, with no speakers announced, and invitation being extended only to those in sympathy with the movement, one might be pardoned in calling it quite a large gathering. Judge William S. Peirce, a name long honored here among Abolitionists, especially during the dark days of conflict with the foe, was chosen to preside at the meeting, and performed the duties of the position in a very happy manner. Annie Heacock acted as secretary. Speeches were made by Judge Peirce, Mary Grew, Dr. H. T. Child, Edward M. Davis and Sojourner Truth. Looking into the faces of the speakers and audience, you would naturally suppose that it was a genuine anti-slavery meeting. With what serene facility these people glide from the platform of one great cause to that of another! The speaking was of a pleasant and interesting character, and the object of the meeting was satisfactorily accomplished. The society was organized with the above title, and was made auxiliary to the "American Woman Suffrage Association." A constitution was adopted, and the following named officers were elected:—

*President*—Mary Grew.

*Vice-Presidents*—Edward M. Davis, Mrs. C. Farrington, Mercy K. Williamson.

*Recording Secretary*—Annie Heacock.

*Corresponding Secretary*—Eliza S. Turner.

*Treasurer*—G. M. S. P. Jones.

*Executive Committee*—John K. Wildman, Ellen M. Child, Annie Shoemaker, Charlotte L. Peirce, Dr. Henry T. Child.

May the new association become a valuable instrumentality in aid of the noble work to be accomplished, and with sincere purpose and hopeful courage, dedicate itself to faithful service. W.

## *LETTER FROM STEPHEN S. FOSTER.*

THE WORCESTER WOMAN'S RIGHTS CONVENTION.

*To the Editor of the Standard:*

Your report of our recent Worcester Convention represents the Rev. Mr. Richardson as having said that I had called our opponents "sneaking villains." As I did not hear the first part of that gentleman's speech, I cannot say whether he is, or is not, correctly reported; but I can say, very positively, that the language here attributed to me, I never used, either there, or anywhere else.

That I am fond of epithets in dealing with "spiritual wickedness in high places," and have great faith in their utility, I cheerfully admit, but those here ascribed to me are not of the class in which I deal. Whenever I have occasion to use an epithet, my aim is to select one which accurately describes the particular character, or characteristic, which I wish to make odious. These terms have no such descriptive character, but apply equally well to a great variety of crimes; and for this reason they are of little value in any work of reform. But while to this specific charge I plead "not guilty," I do not deny that, in dealing with that class of our opponents who, ever valiant in their assaults upon us in our absence, always decline meeting us face to face, in an open, manly encounter, I have sometimes applied to them the gentler, but more descriptive phrase, "skulking cowards;" and I may have done this on the occasion referred to. But if I used this language, it, of course, was not intended for the reverend gentleman, to whose invaluable aid the success of the convention was largely indebted.

My reasons, if you want to know them, for occasionally resorting to the application of these moral *caustics* are, I presume, the very same that prompted the great and good Nazarene to their more frequent or pungent use, an example of which you will find in a speech of his, recorded in the 23d chap. of Mathew. He did his work wisely and well. May we do ours as well.

Our Convention, judged by its immediate local results, was the best it has ever been my privilege to attend. But great as it was, it did not, in my judgment, accomplish all that it might, or should have done.

The time has come when a sound philosophy dictates to us a more aggressive attitude. Long enough have we acted on the defensive. During the past twenty years of agitation we have *argued* the question till there is nothing left for argument. Our opponents, beaten on every field, have retired from the conflict, tacitly admitting that justice and logic are both on our side. It only remains, therefore, for us to arouse their consciences to a sense of the guilt and meanness of this usurpation of power over the women of the country; and I know of no way to accomplish this result but by applying to them the terms of *reproach* by which the community has agreed to designate such depraved mental conditions. To administer rebuke so richly deserved seemed to me the specially appropriate work of this convention. But the convention itself thought otherwise, and chose to follow, in the main, our time-worn ruts, after allowing the minority the largest opportunity of dissent.

The discussion which the subject elicited was not without a most salutary effect upon a large portion of those who heard it; but when the convention shrank from the logical application of its fundamental principle (the equality of the sexes), and refused to say that "they who seek to deprive woman of the ballot, are as truly tyrants and despots as are those who disfranchise the weak and defenceless of the other sex," it exhibited a weakness and timidity alike discreditable to ourselves, and emboldening to our enemies. It was a virtual admission either that our principles were unsound, or that we were wanting in moral courage to assert them; for there can be no other logical conclusion than that, if the rights of the sexes are equal, it is neither less wicked nor less dishonorable to disfranchise the weaker than the stronger sex. I deeply regret this personal inability to rise to a level with the grandeur of our cause, but it will not be always thus. Inspired by its just and lofty sentiments, we shall in time, outgrow the timidity engendered by a perverted education, and *dare to feel, and say*, that a crime committed against the rights of woman, whether as mother, wife or citizen, is, in no respect, less heinous than when committed against an individual of the dominant sex. S. S. Foster.

## *SPANISH ABOLITIONISM.*

*To the President and Executive Committee of the American Anti-Slavery Society:*

On leaving New York for Spain in July last, I was requested by one of your number to inquire into the state of the Anti-Slavery movement in that country. The result of such inquiry I now report.

In Spain, as elsewhere, there is a large Anti-Slavery party, composed of several wings. A few men, fully in earnest, give their time and services to the cause from conviction. Many yield a languid assent, believe slavery doomed, and will welcome its abolition. A number believe it wrong, but care little about it, oppose it to help other ends, and will cease to attack it when such ends (sometimes personal) cannot be so served. Others will assail it to affect the opinion of the world as to Cuba. Finally, a mass of persons go as passion or selfishness leads. The drift now makes them anti-slavery.

A great difficulty for the Abolitionists is the mercurial character of the people. This makes their enthusiasm hot but brief. It often dies before anything can be done; and the ministry will do nothing that does not promise to be popular. The relative weight of the foregoing parties may be judged by the following facts.

The political parties have no platform nor record on this matter. The conservatives are mostly pro-slavery, the progressive bodies for abolition. The leader of the movement is Senor Julio Vizcarrondo. He is a publisher; was born in Porto Rico, and married in New York. He began his work by freeing his own slaves, and in 1864 commenced a movement in Madrid. The Spanish people were unaccustomed to public gatherings. No equivalent for the word "meeting" existed in their language; he was compelled to import the English term. He hired a large room, decorated it handsomely, adorned it with portraits of Lincoln and leading English and American Abolitionists, and called a series of assemblies. The best speaker at these was Senor Sigismund Moret (of Prendergast), who is said by some to be even more eloquent than Castelar; the novelty of the proceeding roused great attention. The hall was crowded night after night, and Anti-Slavery views widely spread.

Narvaez, in his *coup d'état* of 1866, banished Vizcarrondo from Spain. When the revolution of 1868 took place, he was at Bayonne, France. Could he have returned at once, he thinks that slavery might now be abolished. For months he could not do so, and meanwhile the Cuban insurrection complicated the subject. On his return he organized the Spanish Anti-Slavery Society, with Olozaga, Pastor, and Orense as Presidents, representing the Progressists, Democrats, and Republicans. This organization has branches in nearly every city, has held great meetings in all, circulated documents and petitions. Moret is not now active in the matter, being in office. He is deputy of the Cortes (member of Parliament). There the question has not come up; the ministry refuse to bring in any general bill till the Cuban rising is put down. He considers the point settled, as the public mind is prepared for abolition. This seems true; but Vizcarrondo thinks continued effort so needful that he is about to publish a weekly paper named *La Luz* (The Light), one of whose principal objects will be emancipation. His course appears wise in view of a fact related to me by Moret. While I was in Spain the government (perhaps to show the world that it was not careless herein, and yielding no doubt somewhat to home pressure) appointed a commission to report within thirty days a plan for "the assimilation of the condition of the island of Porto Rico to that of "the mother land." This plan was to include steps for the abolition of slavery. The pro-slavery minority staved off action till the thirty days expired. The ministry, glad no donbt to keep the whole subject still at their disposal for political capital, promptly broke up the commission. I also learned that the petitions had been largely signed, but mainly by the ignorant classes, and had little weight. The continuance of the Cuban insurrection, after the coming in of a liberal government and the extension of representation in the Cortes to the colonists (a privilege never granted by Great Britain), has roused the anger of the Spanish people, who feel bound in honor not to yield. All but the earnest Abolitionists uphold the ministry in refusing to touch the matter till the island is at peace. They say that reasonable men would be satisfied with the concessions that the government is ready to make, and that the insurgents can be only robbers and disturbers, like the Carlist and socialist mountaineers of the old country.

To the suggestion of more than one American, that the Spaniards should put down their rebellion as we suppressed ours, by proclaiming freedom to the slaves, members of the government and other influential men replied that this action would destroy their party in the island. "Then, gentlemen," said I, "the independence of Cuba is a fixed fact. If you do not do this the rebels will, and with liberty and the sympathy of the world they will succeed." This and like facts are becoming understood. The idea is steadily penetrating the Spanish mind that it is worse than useless to send their brothers and sons to hold Cuba, and that the future of the latter must be settled by its own people.

Senor Vizcarrondo's address is Calle del Soldado, 4, Madrid. He is the Secretary and active agent of the Spanish Society and was a member of the World's Anti-Slavery Conference at Paris.

He desired me to inform you that the Society strongly wishes correspondence and comunication with our own, and with friends of the cause everywhere. Respectfully,

J. K. H. Willcox.

## *THE INDIAN QUESTION.*

Earlville, Lasalle Co., Ill., December 3d, 1869.

*To the Editor of the Standard:*

In your comments upon my letter on the Indian Question in The Standard of November 27th, you quote from Bishop Clarkson to show that Quakers have done the Indians good in Nebraska, etc.

I have no doubt of this; but I did not refer to Indians who behave themselves but to those who do not. I have not heard that any of the Quaker Commissioners have ventured to visit any of the hostile tribes. The Indians in Nebraska, Kansas and Minnesota are generally harmless and more or less civilized. I notice that Mr. Hoag has confined his attention to these tribes, and doubtless he has been of service to them.

Bishop Clarkson thinks the Indians in Nebraska have not been cheated under the Quaker administration; but in Kansas, the most gigantic swindle has been consummated against the Indians, under the very eyes of the Quaker Commissioners, and so far as I have heard they have not even protested. I refer to the pretended purchase of James F. Joy.

Has Mr. Joy given the Commissioners, "all a farm," that they hold their peace?

I see by the report of Vincent Colyer that he visited the Pueblos of New Mexico, and that he reports what everybody knew, that they are as good citizens as Mexicans.

He says that the Navajoes are like the Irish, "ready for mischief," which everybody in New Mexico knows by sad experience. But he does not say that *he* dared to visit this tribe, which he probably did not. He also says that he regards the Apaches as the worst tribe on the continent. This everybody knew. Did Mr. Colyer visit any of the Apache tribes? Did he visit the Camanches or Navajoes, and endeavor to "secure peaceful relations" between them and the settlers? He says he thinks such a relation could be "secured and maintained." What did he do toward securing such a relation? Probably Mr. Colyer never saw an Apache, Navajo or Camanche, Indian. He certainly could not with safety to himself, unless protected by a strong military escort.

*I* am not "prejudiced against Quakers" but the reverse, yet I am as much opposed to paying for Quaker humbugs, as any other.

Since Mr. Colyer wrote his report the *Telegraph* has informed us that Col. Stone, President of the Apache Pass mine and five other citizens have been murdered by the Apache Indians; the U. S. mail captured and destroyed, and several hundred head of cattle stolen. I think this makes about fifty citizens who have been murdered by Apaches since the first of June. I would suggest that the entire Quaker commission concentrate their influence at once on the Apaches, and if possible secure "peaceful relations" with them. Col. Devin, commander at Santa Fe, in a recent report says that, "a stage filled with soldiers (for the protection of the mail) is little better than a coffin for them." Perhaps, however, broad-brimmed hats and drab coats would receive more respect than the U. S. uniform. December first, the Whitstone Indian agent in Dakota (is he a Quaker?) says "a formidable alliance has been concluded between the Northern Sioux and Crows for a war against the settlers in Eastern Montana and Wyoming, and that they threaten the extermination of the whites." Have the Quakers visited these tribes during the summer or fall, and if so why is not the "change in the temper' of these Indians as apparent as Bishop Clarkson says it is with the Nebraska tribes? If these tribes were not visited and labored with by Mr. Colyer and his associates, why were they neglected?

It is idle to talk about sending unarmed Quakers, or anybody else unarmed, to subdue or civilize such warlike and savage tribes as above referred to. Powder and lead alone without stint will be respected by them. When they have had enough of these, then send the Quakers, or send them along together if you prefer.

Before closing this letter I wish to second the proposition of Mr. Phillips in his leader in The Standard of the 27th November, that when the Fifteenth Amendment is secured, that the Anti-Slavery host train their guns on the devil wherever he shows his head, instead of throwing them away. Let them keep shoulder to shoulder until the woman question and the labor question are settled. I suggest that a convention be called by the proper authorities as soon as it is known that the Fifteenth Amendment has been adopted, to consider the proposition of Mr. Phillips. A. J. Grover.

[In addition to our previous comments, we will only remind our correspondent that the "Quaker Experiment" as such has its limitations over which the Quakers have no control,—that so far as they have been allowed an opportunity to work, the results of their labors have been very encouraging. Beyond this they are not to be held responsible. For the sake of the white race, as well as the Indian, we oppose the policy of extermination. We trust the time will come when the whites can live amicably with negroes, Indians and the Chinese—by recognizing and respecting each as having *human* rights.—Ed.]

## *RECONSTRUCTION—VIRGINIA.*

In the Senate, December 22, Mr. Sumner asked, and by unanimous consent obtained, leave to bring in the following bill; which was read twice and ordered to be printed.

A BILL.

To carry out the reconstruction acts in the State of Virginia, and to secure equality before the law.

Whereas, in the act of Congress bearing date March two, eighteen hundred and sixty-seven, entitled "An act to provide for the more efficient government of the rebel States," among which was enumerated Virginia, it is provided, "that until the people of said rebel States shall be by law admitted to representation in the Congress of the United States, any civil government which may exist there shall be deemed provisional only, and in all respects subject to the paramount authority of the United States at any time to abolish, modify, control, or supersede the same," and such States are divided into military districts; and, whereas in the supplementary reconstruction act bearing date July nineteen, eighteen hundred and sixty-seven, it is further provided that "all persons hereafter elected or appointed to office in said military districts under any so-called State or municipal authority shall be required to take and subscribe the oath of office prescribed by law for officers of the United States;" and whereas it was the true intent and meaning of the act aforementioned that persons allowed to participate in the provisional legislature of any of the rebel States prior to their admission to representation by Congress, should take and subscribe the oath above mentioned; and whereas the legislature of Virginia, elected under and by virtue of the acts of Congress known as the reconstruction acts, and the supplementary act of April ten, eighteen hundred and sixty-nine, on assembling at Richmond, October fifth last past, failed to comply with the foregoing requirement, so that such legislature were never organized according to law; and whereas the legislature thus defective in organization has presumed to act as if it were a legislative body duly constituted, and has done certain things which can be done only by a legislative body duly constituted, thus rendering the intervention of Congress necessary; and whereas it is the highest duty of Congress to see that every possible security is obtained against disloyalty, so that the rights of all may be safe: Therefore, for the sake of peace and for the protection of human rights,

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled*, That the civil government actually existing in Virginia is provisional only and in all respects subject to the paramount authority of the United States at any time to abolish, modify, control, or supersede the same, until after the admission of senators and representatives for such State to seats in Congress.

Sec. 2. *And be it further enacted*, That the military commander of the first military district is hereby authorized and directed to assemble by proclamation at Richmond, within thirty days after the passage of this act, the persons elected as members of the legislature of Virginia, but no such person shall be permitted to participate in the organization or business of such legislature who shall not have first taken and subscribed the oath of office prescribed by the act of Congress of July second, eighteen hundred and sixty-two, for officers of the United States, unless he shall have been relieved of his disability by act of Congress.

Sec. 3. *And be it further enacted*, That the persons elected as aforesaid, and entitled to compose such legislature, who shall comply with the provisions of this act, shall thereupon organize such legislature by the election and qualification of the proper officers of each house.

Sec. 4. *And be it further enacted*, That on compliance with the provisions of this act by the persons elected to the legislature, and the ratification of the amendment of the Constitution of the United States proposed by the thirty-ninth Congress and known as article fifteen, the State of Virginia shall be admitted to representation in Congress as a State in the Union upon the following fundamental conditions: that the constitution of such State shall never be so amended or changed as to deprive any citizen, or class of citizens of the United States of the right to vote or hold office in such State who are entitled to vote or hold office by the constitution thereof herein recognized, or to deprive any citizen, or class of citizens, of the right to sit upon juries or to an equal participation in the school fund or school privileges, as recognized by said constitution, or to subject any citizen, or class of citizens to any other restraints or disqualifications in regard to any personal rights than such as are laid upon others under like circumstances: *Provided*, That any alteration of such constitution may be made with regard to the time and place of residence of voters.

## *ANNA DICKINSON—EQUAL RIGHTS FOR WOMEN.*

Northumberland, Pa., December 22d, 1869.

*To the Editor of the Standard:*

Miss Anna Dickinson's lecture entitled "Whited Sepulchres" was given on the evening of the 15th instant at the Music Hall in Lewisburg, Pa.

The lecture opened with a picture of the despotism which prevails in Utah. It was not specially for the benefit of Brigham Young and his followers that the picture was presented, though there was some indignant rebuke of the politicians who have so much important work on hand as to have no leisure for such small things as the protection of human life and liberty.

It was an employment of the figure mentioned by the old poet, *Mutato nomine de te*. I say *Mormon*, but I mean *you*. The vice and ruin which prevail in Utah were represented as having their parallel more or less exact, not only in some of our larger cities, but also in the very structure of our social system, where under a superficial appearance of contentment reside the deep, seated debasement and moral destitution, and the misery and despair which naturally result from a systematic denial of equal right and opportunity of improvement, and of equal privileges of useful labor to one-half of the human family.

The detail of her sharp observation in that region where nature's richness is in singular contrast with man's depravity, and of the searching questions with which she probed the consciences of polygamous husbands and fractional wives, steady, staunch believers as they all were, in the all-sufficient saving doctrine of the atonement of Christ, revealing fountains of deep feeling, which occasionally broke forth from their accustomed repression, was intensely interesting.

Her conception of the dignity of the conjugal relation, and of the happiness which nature designed should flow from it, was transcendently beautiful, and to make that a reality on a large scale, she claims that society must cease to make ungracious discriminations against the education and the pursuits of woman, whom nature designed to be, in maturity as well as in early youth, the equal and companion of man, and to receive a constant development from the responsible and liberal part which she is called upon to act.

The lecturer's friendly censure is heard with complacency. She is engaged in a great work, to which perhaps none but a woman of great and generous soul and far-reaching sympathies could be equal; for the mischiefs resulting from the tyranny which she opposes are, in the framework of society, so deep seated and so widely pervading that the sensitiveness of old conformity which would tolerate her severe logic, her ready sympathy with misfortune, and her indignant reprobation of wrong, might seek some subterfuge from the first touch of a ruder hand.

As Miss Dickinson stood before her audience in her gracefulness and self-possession, with soul elate with high purpose, above the dignity of king and priest and the partial socialisms on which they stand, she seemed to tower up indefinitely, drawing large inspiration from the fountain head of wisdom, and disdaining to appeal to other authority than the eternal statutes of the Almighty, which common sense and observation reveal in greater or less degree to every independent and well constituted mind.

To have witnessed her majestic performance and to have been able to appreciate it, is, aside from its general purpose, a moral advancement in every individual case; for there is produced on the hearer's mind, raised, expanded and purified, an impression of the attractive loveliness of virtue, which can never be effaced; and this cannot fail to be a fruitful source of elevated enjoyment.

Charles Collins.

## *LITERARY.*

*The Radical* for January, the initial number of Vol. VII, contains: "The Confession," by D. A. Wasson; "Law of Habit," by John Weiss; "A Portrait of R. W. Emerson, by David Scott," by Ednah D. Cheney; "From Goethe's 'Four Seasons,'" by T. D.; "The Book of Daniel," by F. E. Abbot; "Liberal Religion in Europe," by Samuel Longfellow; "The Family at Entenbruch," from the German of Gustav Pfarrius, by C. C. Shackford; "Patience," by A. E.; Notes; Reviews and Notices.

From the excellent article, "Law of Habit," by Mr. Weiss, we quote the following concluding paragraph:

"Let amendment be our hope. Has the past year developed new traits of frailty, or confirmed the old? What old vicious habitude has deposited another ring of growth? What fugitive and airy vanity molests us by beating against the windows where we love to stand and feast upon the goodness of God? What bigoted setness of habit is it from which we would gladly break away? Will a man tell me that he loves his habit, and prefers it; that he is enslaved by his guilty satisfactions; that it is too late for him to change; that he may as well go down to his grave, and bury there the expectation of his youth, and leave men to speak ill of his vicious disposition, while they transfer his failure to the fresh consideration of his God? Do not let the judgment that protects us from each others' frailties decide that we must be always frail. The times call for newness of life. There are questions before us that demand the pure and disinterested heart of every humble citizen, as if the divine purposes in America had gone so far, that to go farther, without hearts made sound and whole and devoted, would be to go to another revolution, to another climax of the retributive agency of evil, to another shattering throb of the earth that lies too heavy upon the will of God. History never put such a silver trumpet to its lips as these hours of reconstruction give it, to sound a cheerful vibration through the thoughts of the young men and women, and summon them away from egotism, to bring purified tempers to the private and the public service. When the future duties come knocking at the door, let good behavior open and glut their laps with plenty. This is a country where the public honor is confided to the rectitude of private hearts. Each conscience shares in the administration. There is not such another country on the earth, where common men and women send their heart's drops to gather proudly upon the face of Liberty, with the invitation and the menace of integrity. Beware what the soul takes for nourishment: improve the diet with honest thoughts and feelings. If we are not yet worn out with bringing sacrifices to America, we can sacrifice the portion of ourselves which we cherish most: if something in every one of thirty million hearts could become amended, thirty million gates of America would be unbarred to God."

*Harper's Magazine* for January presents nothing specially demonstrative for the opening of the new year. Uniformly good it can trust to its past reputation in its promise for the future. Among the contributions is a second instalment of the illustrated history of "Frederick the Great" and a paper by Moncure D. Conway on "The Leigh Hunt Memorial." Lyman Abbot gives an account of "The Spanish Revolution" and A. H. Guernsey contributes a resumé of Paul Du Chaillu's fascinating juvenile books, with eight illustrations. A new novel is commenced by the author of "Guy Livingston" called "Anteros." The Easy Chair comments upon the National Academy of Design, temperance, and the woman question. From the last named topic we quote as follows:

If a woman is a mother, God gives her certain affections and cares springing from them, which you may be very sure she will not forget, and to which, as she is a "true woman," she will be fondly faithful. But does it occur to you that, if a man is a father, he also has thereby loves and cares which are only remotely connected with his shop? Yet, while the father and the mother, who together are the head of the family, have thus certain special duties growing out of that relation, they are also members of the State. And remark, it is not the family that is the member of the State, but the adult members of the family. If the father dies, the mother succeeds to the property, to the responsibilities, of every kind. The State taxes her, and tries her, and sends her to jail or to the gallows, upon occasion. Now if she be competent to own property, and if it be right to tax her, can it be very wrong that she should have a voice in the law that taxes her?

Dear Madame, the moment that the common consent of the civilized world lifted you from your position in the Greek household, you began the journey upon which you have ever since constantly traveled, and which will end in a perfect equality of opportunity with men. Perhaps you will not be a doctor, nor a lawyer, nor a Senator, nor a President. Perhaps you will not care to vote, nor to speak in public, nor to sing in public, nor to act in public. But suppose that Jenny Lind or Mrs. Moulton were forbidden to sing in public because they were women; suppose that Madame De Staël, and Mrs. Somerville, and Mrs. Stowe had been silenced because they were not men; suppose that Mrs. Siddons and Rachel had been frowned down as women, would anything have been gained? Dear Madame, in this country five-sixths of us come of Anglo Saxon stock, as it is called, and the thing that we will at last surely have is fair play."

*The Galaxy* for January contains "Susan Fielding," by Mrs. Edwards; "My Light Houses," by H. H.; "Science and Orthodoxy in England," by Justin McCarthy; "Ten years in Rome;" "The Old Admiral," by Edmund Clarence Stedman; "Put Yourself in his Place," by Charles Reade; "Brother of all, with Generous Hand," by Walt Whitman; "Story of the Powder-Boat;" "In the Valley of the Shadow," By Albert S. Evans; "A Child's First Sight of Snow," by Sarah M. B. Piatt; "A Monument of Trade," by Edward Crapsey; "The Pest of the Period," by Richard Grant White; "The Mullein that Grows by Sudbury Wood," by T. W. Parsons; "Poisoned Air," by John C. Draper, M. D.; The Galaxy Miscellany; Drift Wood; Literature and Art; "Nebulæ," by the Editor.

"Put Yourself in His Place," Charles Reade's dramatic story, will continue during the greater part of 1870. To enable new readers of *The Galaxy* to follow this story, the publishers will *give* to all new subscribers, a copy of a handsome volume of about 200 pages, containing all of "Put Yourself in His Place" that has been published up to the January number.

*The Galaxy's* programme for 1870 includes a new story from Mrs. Edwards, the author of "Susan Fielding," "Archie Lovell," etc.; a series of Editor's Tales," by Anthony Trollope; a series of noteworthy articles on historical subjects by Parke Godwin; critical and social essays by Richard Grant White; critical analyses of prominent individuals in politics, science and letters, by Justin McCarthy; a series of articles, by a late Ecclesiastic of the Roman Catholic Church, in which he will give personal recollections of the interior life of Rome; a unique series of papers dealing trenchantly with the society of to-day; scientific articles, by Drs. J. C. Dalton and J. C. Draper, and others. A new feature will be a comprehensive monthly review of the literature of the world.

The *Atlantic* for January is a more than usually good number. The following is its table of contents: "The Cathedral," by James Russell Lowell; "Among the Isles of Shoals, II.," by Mrs. Celia Thaxter; "Joseph and His Friend, I.," by Bayard Taylor; "Il Guido Rospigliosi," by T. W. Parsons; "The Study of History," by Goldwin Smith; "Americanism in Literature," by T. W. Higginson; "Nauhaught, the Deacon," by John G. Whittier; "The Woman Thou gavest with me," by Henry James; "What to do with the Surplus," by Frances A. Walker; "Nearing the Snow-Line," by Oliver Wendell Holmes; "Was he Dead?" "Under the Midnight Sun, II.," by I. I. Hayes; "The Descent of Neptune to aid the Greeks," translated from Homer's Iliad, by William Cullen Bryant; "By Horse Car to Boston," by W. D. Howells; Reviews and Literary Notices.

*Our Young Folks* for January presents an excellent table of contents with a goodly supply of attractive pictures. There is a fine steel portrait of Prof Aggassiz, with a sketch of his life. The following poem by John G. Whittier we reprint:

IN SCHOOL-DAYS.

Still sits the school-house by the road,
A ragged beggar sunning;
Around it still the sumachs grow,
And blackberry vines are running.

Within, the master's desk is seen,
Deep scarred by raps official:
The warping floor, the battered seats,
The jack-knife's carved initial;

The charcoal frescoes on its wall;
Its door's worn sill, betraying
The feet that, creeping slow to school,
Went storming out to playing!

Long years ago a winter sun
Shone over it at setting;
Lit up its western window-panes,
And low eaves' icy fretting.

It touched the tangled golden curls,
And brown eyes full of grieving,
Of one who still her steps delayed
When all the school were leaving.

For near her stood the little boy
Her childish favor singled;
His cap pulled low upon a face
Where pride and shame were mingled.

Pushing with restless feet the snow
To right and left, he lingered;—
As restlessly her tiny hands
The blue-checked apron fingered.

He saw her lift her eyes; he felt
The soft hand's light caressing,
And heard the tremble of her voice,
As if a fault confessing.

"I'm sorry that I spelt the word:
I hate to go above you,
Because,"—the brown eyes lower fell,—
"Because, you see, I love you!"

Still memory to a gray-haired man
That sweet child-face is showing,
Dear girl! the grasses on her grave
Have forty years been growing!

He lives to learn, in life's hard school,
How few who pass above him
Lament their triumph and his loss,
Like her,—because they love him.

John G. Whittier.

The January number of *Lippincott's Magazine* commencing a new volume, contains "The Vicar of Bullhampton," a novel, by Anthony Trollope, with full page engravings; "The Persecuted Woman;" "The Fairy and the Ghost," a Christmas tale, with six amusing illustrations, by F. R. Stockton; "On Christmas Eve," by Edgar Fawcett; "Our Capital," by Wm. R. Hooper; "Sue and I," a tale, by Mrs. W. A. Thompson; "The Singer," a poem, by Lucy Hamilton Hooper; "The Philosophy of Self-Importance," by Edward Spencer; "Beyond the Breakers," a novel, by Hon. Robert Dale Owen; "International Coinage," by Hon. J. Ross Snowden; "Musings on an Old Mansion," by C. Meredith; "Going an Errand," a Christmas story; "The Critic," a poem; "Literary Lunatics," by Wirt Sikes; Our Monthly Gossip; Literature of the day.

With the number for January, *Lippincott's Magazine* of Literature, Science, and Education, will commence its fifth volume and third year.

The conductors announce that they have made liberal arrangements for the forthcoming volume. Their object will continue to be, to present to the American public a magazine of the *highest class;* and they will avail themselves of every means to render it still more valuable, attractive, and entertaining.

*The Herald of Health* for January contains as usual many valuable hygienic hints. Among the contributors to this number are Mrs. E. Oakes Smith, Dr. Pauvergne, Pere, of Paris, who writes of the dangers of blistering, Mrs. F. D. Gage, H. W. Beecher, Mrs. Horace Mann, Archibald Macleren of the Oxford gymnasium, Dr. Dio Lewis, and others. The editor in his compliments of the season, makes a very timely and earnest appeal to those who receive, and make New Years calls, that they yield not to the fashionable custom of giving and taking wine

*The Woman's Advocate* for January, the first number of Volume III., presents the following table of contents: "The Market Woman," by Antoinette Brown Blackwell; "Snow-Flakes," by Mary Squires; "Carrying Hods," by M. F. Burlingame; "Thrown upon the World;" "Death," by William P. Tomlinson; "Several Absurdities Considered," by Jane O. De Forest; "The American Woman Suffrage Association;" "Try Again," by W. J. Linton; Editorial and Literary.

We receive subscriptions for the *Advocate* and The Standard, the two for $3.50 per year.

Wiley's Elocution and Oratory. By Charles A. Wiley. 444 pp. New York: Clark and Maynard.

This treatise on the art of reading and speaking is designed for the use of schools and colleges. It contains, however, valuable hints for all public speakers. We commend the warning given against the use of stimulants. Of drinking while speaking Mr. Wiley says:

"The thirst which is experienced by many speakers, is simply a lack of self-possession; and, as soon as the speaker is entirely at ease, the thirst will disappear. But the more he drinks the more thirsty he will become, and the more difficult it will be for him to control his voice.

"And the use of strong drink, for a stimulant while speaking, is one of the greatest mistakes an orator can make. For under the influence of stimulants the tendency is to speak with the utmost degree of force; and the result is hoarseness or a husky, squeaking tone. Students should never resort to stimulants of any kind, as they are injurous and unnatural."

Of the injurious effects of tobacco on the voice the following testimony is presented.

"The use of tobacco, in any form, has a deleterious effect upon the speaking and breathing organs. It enfeebles the nervous system, and tends to make the voice dry, harsh, husky, and inflexible.

"Public speakers who are votaries of the weed, if they cannot give it up entirely, ought, by all means, to refrain from the use of it for several hours previous to speaking or engaging in any public vocal exercise. For this brief period of self-denial they will be rewarded by a clearness and fullness of tone, and a flexibility of voice which will surprise and delight them."—*Kidd.*

The numerous and choice extracts of didactic, humorous and dramatic styles have been carfully selected from the writings of our best authors, and the book may fitly be classed as one of the best of its kind.

Lee and Shepard have published *Down the Rhine*, the sixth and last volume of the first series of Oliver Optic's *Young America Abroad*, which concludes the history of the "Academy Squadron" on its first visit to Europe. It is a story of travel and adventure interspersed with brief geographical descriptions and some items of history. All Oliver Optic's books are captivating to boys and this will find eager readers. He promises his second series after making another trip to Europe, for the purpose of visiting all the countries he intends to write about.

The same publishers have issued another juvenile book, having the somewhat mysterious title of *B. O. W. C.* which, being interpreted, means "Bretheren of the Order of the White Cross." It relates to a club of five boys, members of a school in Nova Scotia, who spend a vacation on the coast of that country and experience some marvelous and amusing adventures, which the author of "The Dodge Club" tells in a way peculiarly his own.

An extract concerning "Mrs. Browning's Home," given recently on our fourth page, clipped from an English exchange, and credited to the *Treasury of Literature*, we are reminded by a correspondent, was a portion of a memorial sketch written by Miss Kate Field, and should have been credited to her.

Rev. J. W. Chadwick, of Brooklyn, has prepared, and W. V. Spencer, Boston, will soon publish a short life of Rev. N. A. Staples, with selections from his writings. Mr. Staples was one of the ablest men in the Unitarian denomination.

RECEIVED.

Some Recollections of our Anti-Slavery Conflict. By Samuel J. May. 408 pp. Boston: Fields, Osgood & Co.

The Holy Grail, and other poems. By Alfred Tennyson. 202 pp. Boston: Fields, Osgood & Co.

The Pope and the Council. By James. Authorized translation from the German. 346 pp. Boston: Roberts Brothers.

Old Testament Shadows of New Testament Truths. By Lyman Abbott. 213 pp. New York: Harper & Brothers.

National Sermons. By Gilbert Haven. Boston: Lee & Shepard.

Young America Abroad. Down the Rhine. By Oliver Optic. 341 pp. Boston: Lee & Shepard.

The B. O. W. C. A Book for Boys. By the author of "The Dodge Club." 322 pp. Boston: Lee & Shepard.

## *AMERICAN ANTI-SLAVERY SOCIETY.*

DONATIONS.

| | |
|---|---|
| Henry L. Pierce, Boston, | $100.00 |
| A. A. Burrage, Boston, | 100.00 |
| Gerrit Smith, Peterboro, N. Y., | 100.00 |

## Special Notices.


We are not surprised to note that the neat adaptation to which the makers have given the title of "The Boudoir Piano" is meeting with such great success. The question of producing a piano which should combine the special qualities of the Grand and Square, and yet be of a compact and convenient size has been solved by the well-known manufacturers, George Steck & Co., of this city. While the Grand and Square Pianos of this firm for many years have enjoyed an enviable reputation on account of their fine and sympathetic tone, power and durability, there may now be seen in their pleasant warerooms this welcome contrivance—a compact, upright "boudoir" instrument, elegant in finish and possessing all the qualities of a Grand, so in regard to volume of tone and nicety of action. Owing to construction recently invented and patented—the power of the Steck Boudoir is not only vastly increased, but it can be manufactured and sold at a much less price than heretofore, and is certain to receive a wide patronage.

The Steeks are as enterprising as ever, alive to the want the times.

Ayer's American Almanic, for the new year, has arrived for delivery gratis by my druggist to all who call for it. This little annual has the largest circulation of any book in the world, made by the fact that it furnishes the best medical advice which is available to the people—enables them to determine what their complaints are and how to cure them. It contains the startling announcement of the *conflagration of a world*, or the combustion of one of the stars in the firmament with all its attendant planets.

**Facts for the Ladies.**

I earned over $600 dollars in a year, with one needle, on a Wheeler & Wilson Sewing-Machine
New York. Mrs. Parker.


## Advertisements.


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NEW SERIES! NEW FORM!!

THE PICTORIAL

PHRENOLOGICAL JOURNAL,

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Specially devoted to the "Science of Man, his improvement," by all the means indicated by *Science*.

**Phrenology.**—The Brain and its Functions; the Location and Natural Language of the Organs, with directions for cultivating and restraining them; and the relations subsisting between Mind and Body described.

**Physiognomy.**—[illegible]

**Ethnology,** or The Natural History of Man.—Customs, Religions and Modes of Life in different Tribes and Nations, will be given.

**Physiology & Anatomy.**—The Organization, Structure and Functions of the Human Body; the Laws of Life and Health—What we should Eat and Drink, How we should be Clothed, and How to Exercise, Sleep and Live, presented in a popular manner, in accordance with Hygienic Principles.

**Portraits,** Sketches and Biographies of the leading Men and Women of the World in all departments of life are special features.

**Parents and Teachers.**—As a guide in educating and training Children, this Magazine has no superior, as it points out all the peculiarities of Character and Disposition, and renders government and classification not only possible but easy.

Much general and useful Information on the leading topics of the day is given, and no effor

# Miscellaneous Department.

## THE PEOPLE'S ADVENT.

BY GERALD MASSEY.

'Tis coming up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground
When it awakes the world in wonder;
But we have felt it gathering round,
And heard its voice in living thunder—
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
Foretold by seers and sung in story—
For which, when thinking was a crime,
Souls leapt to heaven from scaffolds gory!
They passed, nor see the work they wrought,
Now the crown'd hopes of centuries blossom!
But the live light'ning of their thought
And daring deeds doth pulse earth's bosom—
'Tis coming! yes, 'tis coming!

Creeds, empires, systems rot with age,
But the great people's ever youthful!
And it shall write the future's page
To our humanity more truthful!
The guarliest heart hath tender chords,
To waken at the name of "brother;"
And time comes when brain-scorpion words
We shall not speak to sting each other—
'Tis coming! yes, 'tis coming!

Out of the light, ye priests, nor fling,
Your dark, cold shadows on us longer!
Aside! thou world-wide curse, called king!
The people's step is quicker, stronger.
There's a Divinity within
That makes men great whene'er they will it.
God works with all who dare to win,
And the time cometh to reveal it—
'Tis coming! yes, 'tis coming!

Freedom! the tyrants kill thy braves—
Yet in our memories live the sleepers;
And, though doomed millions feed the graves
Dug by Death's fierce, red-handed reapers,
The world shall not forever bow
To things which mock God's own endeavor;
than they wot of now,
owers shall wreathe the sword forever—
Tis coming! yes, 'tis coming!

Fraternity! Love's other name!
Dear, heaven-connecting link of being!
Then shall we grasp thy golden dream,
As souls, full-statured, grow far-seeing;
Then shall unfold our better part,
And in our life-cup yield more honey;
Light up with joy the poor man's heart
And Love's own world with smiles more sunny—
'Tis coming! yes, 'tis coming!

Ay, it must come! The tyrant's throne
Is crumbling, with our hot tears rusted;
The sword earth's mighty have leant on
Is cankered, with our heart's blood crusted.
Room! for the men of mind make way!
Ye robber rulers, pause no longer,
Ye cannot stay the opening day!
The world rolls on, the light grows stronger—
The people's advent's coming!

## *THE SUEZ CANAL.*

BY GEORGE W. SMALLEY.

GOING THROUGH.

ISMAILIA, Nov. 17.—In closing my letter last night I said nothing of the uncertainty that waited on to-day. All I positively knew was that I must be early astir this morning. The Aigle, leading the way through the canal, was to start at six, and earlier than six the signal gun broke into my four hours of sleep. With not a little difficulty and [illegible] Guienne, and once back, nobody on board knew any more than people on shore knew what was to be the rule for Wednesday. I had seen Mr. Hale, our consul, who had all the information there was; but how could Mr. Hale know what the Pashas and canal people themselves did not know? I leave what I wrote last night unchanged, but I no longer think the programme drawn up by M. Lesseps can be carried out. What M. Lesseps said yesterday was that all vessels then in Post Said harbor could and would enter the canal and pass through it so far as Ismailia. Well, the Guienne is one of the vessels now in Port Said harbor, but whether she will or can go to Ismailia is a question no man on ship or shore will or perhaps can answer. We hope and believe we are to go to Ismailia to-day, but how is another matter. It was not settled last night, it is not settled early this morning.

M. de Lesseps and the Viceroy left last night at 11 for Ismailia, the Viceroy in his own yacht, Lesseps in a steamer of light draft. They went to prepare for the fete of to-morrow. Since their departure a part of the truth oozes out. Not all the ships in Port Said harbor can go to-day to Ismailia. It is the actual 17th November, for months announced as the day of opening—the day following to see the canal opened also for commerce. Has there been a miscalculation? Is it even possible that the world has been summoned to witness a failure, perfectly ascertainable beforehand? No; not that, at any rate. There is a canal through which vessels of a certain draft can pass from the Mediterranean to the Red Sea. The question is, of what draft?

We lie moored beside the Peluse, on board which latter ship are the members of the administration of the Canal Company. We were promised yesterday that we should follow the Peluse in the grand procession. At seven this morning, after an hour of doubt, we are told that we are not to follow the Peluse, but go last of all—some fifty-nine or sixty-nine ships ahead of us. For my part I do not believe it. The Guienne has half the journalists of Europe on board. Are they to come last of all? It turns out quite otherwise. In a quarter of an hour the programme changes once more. The Guienne is not to go at all, we are to go on board the Peluse—news which we hail with joy, for the Peluse, having the company's representatives to carry, is to be the first ship after the ships with imperial, royal, princely and embassadorial guests. I could ask nothing better. It is safe to expect that if anything gets through to-day, it will be the ship which carries the company's officers.

Amid all the solemnities of such a day—the experimental day of an enterprise in which the East and the West are partners—it is impossible not to take an interest in one's own fortunes, in the chance of going in this or that ship, above all in the scene of confusion that followed the sudden order of debarkation from the Guienne. By good luck we lay alongside the Peluse, and the voyage from one ship to the other was short. But the order came early, and it found not a few sluggards in their beds. There were trunks to be packed and trunks to be got out of the hold, and multitudinous traps of all sorts that had to be transported with one's own self or selves. Some of our passengers are anything but journalists, and have come to the canal opening as to a picnic, bringing with them their wives and kinsfolk. I with my one traveling-bag and trunk have a certain interest in watching the struggles of those who have loaded themselves with heaps of luggage. Generals who have great store of uniforms, dandies from Paris with no end of wardrobes, dainty ladies surveying the East with six Saratoga trunks apiece—these are not at this moment persons to be envied. But I pass all this—there is much else to be written, and the time for writing is scant.

At 7 1-2 I was on board the Peluse, uttering a good-by, not wholly reluctant, to the Guienne. The Guienne is old, the Peluse is new, one is going, the other not—adieu to all sentiments of gratitude for the ship that, with all her faults, has brought us safe through the Mediterranean to Alexandria, and from Alexandria to Port Said. It is not her fate to bear us to Ismailia—*vogue la galère.*

Before we were well on board the Peluse, the Aigle had got under the way, and to the sound of cannon had entered the canal. Before we were *all* on board, the Peluse herself swung out of her berth—certain belated journalists sending earnest curses after us because we were early and they were late. They cursed us in German and cursed us in Dutch—little cared we, but reversed the omen, and joyously floated away. They are not the only men who are mingling imprecations with the blessings that ought to attend the opening of the gates of the canal this morning. All night long Port Said has been in an uproar. Guests of the Viceroy have been handed and hustled about from ship to ship. The Mahza, that came from Alexandria with consuls and other *invités*, is no luckier than the Guienne. Her whole freight of passengers is transhipped, and by no means to one vessel. Mr. Hale was on the Mahza. He is in luck, and comes on board the Peluse. Mr. Hurlbut gets on board launch No. 7., and goes at midnight in the darkness to Ismailia—not waiting for the morning in his distrust of the chances of getting there at all, if he wait. I don't know what has become of Gen. Banks on his Russian corvette. I hope he is likely to get on. There are not many people in Port Said for whom one can have even so much good will as that.

ENTERING THE CANAL—A SENSATION.

We are under way in the Peluse at 9 1-2; at ten we entered the canal—the ninth ship in the line. To-day's sole celebration is to be the passage of the ships—so many as *can* pass—from Port Said to Ismailia. There were to be seventy; there will be—who knows how many?

I declare to you that the entering into the canal is a sensation for a lifetime. In itself it is a simple matter—what could be simpler than the mere passing of a line of ships through a canal! Yes, but this is *the* canal. This is the realization of the dreams of thirty-six centuries. We are crossing the track of innumerable armies. We are accomplishing a problem long believed insoluble. We have witnessed only yesterday a fete which contradicts every tradition of the East. We are on the eve of an event which is to revolutionize the commerce of the world. Well, how do we meet such a moment? For the first moments in a dazed, wondering, half incredulous silence. Great events break slowly on the mind. No voyager, entering with adventurous keel on unknown seas, has a more thrilling sensation of novelty, of the unforseen, than we. Experimental ships have gone before us; our going is a triumphal progress, as we hope, a proof to the world that the Suez Canal is no longer a problem.

At the entrance rise two red obelisks; by no means of Pompey or Cleopatra—nothing so old, so venerable as they. Commerce, in its practical way, builds over two obelisks of pine boards and canvas, paints them red, and sets them at the mouth of the Canal, solely for the guidance of ships that mean to enter therein.

SALUTING THE OBELISKS—LAKE AND DESERT.

We salute the obelisks; not for what they are, but for what they mean. I don't know what cheers went ringing out from the deck of the Aigle. I hope they were resonant and sincere. From the deck of the Peluse I can answer they were. We swung our hats into the air; the few Anglo-Saxons among us cheered as Anglo-Saxons know how to cheer; the Frenchmen did what *they* could in that way. Among the least religious there sprung up suddenly a kind of religious excitement, or what might pass for such. Pent-up enthusiasm broke loose. We had waited hours, we had been listening to all sorts of rumors, we had almost doubted, and now there was room for no doubt. The keel of our ship had entered the desert. This century has known great enterprises, but the Suez Canal is unique, and the most thoughtless becomes thoughtful as he sees with his own eyes the long pathway of water dividing the desert, and finds the problem that has baffled thirty-six centuries solved at last in the nineteenth after Christ.

If the splendors of Port Said yesterday were theatrical and imported, the spectacle of to-day is genuine and Oriental. To the right spreads Lake Menzaleh, reaching all the way to the horizon, a desolate waste of water. To the left a more desolate waste of sand ending in the ocean that we leave behind us; soon it becomes water on both sides, with strips of sand rising out of it here and there. As far as one can see the canal goes straight as an arrow through the lake—so straight that the masts of the eight ships before are as the masts of one. We steam slowly, not more than six miles an hour, for one of the anticipated difficulties of the canal is the erosion of the banks by the waves and wash of the ships, and we go feeling our way as cautiously as if the canal were some delicate fabric that would not bear rough handling. But there is no wave. The ships ahead leave no trace of their passage, the waters closing after them and the banks marked by scarcely a ripple. Between every two ships the interval is one kilometre—five-eighths of a mile—at starting, but before long becomes reduced, and were come at times in pretty close order.

Each successive ship had taken so much time in getting out of its narrow berth and under way that the Aigle and her consort were far ahead when we entered, already involved in the desert far south of Port Said. All the more the sense of solitude impressed itself on us, the feeling that our passage into this silent space was an intrusion, which the genius of the place—and the genius of the desert is a powerful fellow—might at any moment resent. But we steamed on.

THE LAKE CANAL—FLAMINGOES.

As the lake incloses us on both sides, a most singular feature of the canal strikes us. Not only the channel but the banks are carried through the lake. There are the low ridges of sand on either side of us, just as if they were edges of the land, but there is no land. I had supposed that in the lake a channel had been merely deepened and was marked with buoys. Elsewhere this has been done, but here it was found impossible. The mud at the bottom was so liquid that the excavation filled as fast as it could be made, and for a time the engineers despaired. At last they hit on the idea of heaping up the banks under water, instead of carrying off the mud as it was scooped up. When these banks rose above the surface they dried by evaporation, and hardened in the sun; a crust was formed that resisted winds and water, and so the canal through Lake Menzaleh, which stretches forty kilometers south, became possible. The effect of the canal thus passing through is singular in the extreme—as if the engineers had sought to convince the eye by those long lines of sand.

From the deck of the Peluse we sought for novelties, and had not long to wait. Half a mile to the right of us rose a myriad of flamingoes, incomparably brilliant with their scarlet plumage showing in their flight; then settling into the water and hiding the scarlet behind white and dull gray. The day was perfect; apparently the weather at this season is always perfect, and it was not long before the miracle of the desert, the mirage, spread its imaginary waters along the horizon.

The first station, 15 kilometers, was reached in an hour and three-quarters. At this rate, if all goes well, we ought to reach Ismailia before dark. Whether we do or not does not much matter, for the fete and the ball are put off till to-morrow, but we want to get on if only to prove that we *can* get on. In the exhilaration and excitement of this morning we are all partisans, and since we have been in the canal we have banished all doubts about its complete success. They were destined to be revived—not doubts of success, but doubts of complete success at this moment. For near Kantara we passed an Egyptian corvette, the Latif, anchored close against the bank. She was not one of the ships of our procession, as we first thought. The Latif had been sent into the canal previously, to settle the question whether the heavy ships in Port Said harbor could or could not enter to-day. She had settled it by sticking fast in the mud, and had been got out of mid-channel and hauled alongside the bank, with no little difficulty. I don't know what her draught is, but it cannot be much more than ours. The Peluse is drawing 16 feet 3 inches, and is, I believe, the deepest ship of the whole squadron. The order of ships is, 1st, the Aigle, with the French Empress on board; 2d, the Von Graff, with the Austrian Emperor; 3d, the Prince of Prussia, with her namesake; 4th, the Dutch frigate, carrying the Prince and Princess of Holland; 5th, an Austrian ship with an Austrian archduke and sundry grand personages; 6th, the Psyche, carrying the English Embassador at Constantinople, Mr. Elliot, with his suite and some English guests of distinction; 7th, not known to me; 8th, a Russian ship with Gen. Ignatieff, Russian Embassador at Constantinople, suite, and guests; 9th, the Peluse of the Messageries Impériales, with the administration of the Canal Company, and the guests this morning sent on board from the Guienne; 10th, an Englishman of some sort; 11th, a ship of the Austrian Lloyds; 12th, a French corvette, and so on. There are a dozen more that started after us, but none of them, I think, interesting to any body except those on board.

In its present state the canal, or at any rate the channel of the canal, is not wide enough to admit of large vessels passing each other. The breadth at top is 100 mitres, of the actual channel but 22. It is a railway with one track, and has stations with sidings; that is, with basins where ships coming in opposite directions may pass safely. Until the business of the canal becomes great enough to pay for an enlargement, there need not be much practical inconvenience in this arrangement.

ENTHUSIASM CONTINUED.

Kantara, 45 kilometers south of Port Said, was reached at half past two, four hours and a half, a little more than six miles an hour. Pilot, captain, officers, and all of us cannot help feeling a kind of surprise that we have done so well. The strongest believers in the canal confessed to it. One's faculties are in a state of continual amazement, a wonder that has grown into admiration. There are old travelers among us, used to all sorts of sensations, familiar with all that is strangest. Well, it is the oldest travelers whose delight and surprise are freshest to-day. Most of our passengers are French—not half-a-dozen English and Americans together on board the Peluse. The flow of talk on the hurricane deck is itself something wonderful, and the French talent for gesticulation never developed itself more fully. The exclamations and picturesque interjections with which that tongue abounds are exhausted before the day is half over, and our nimble-tongued Gauls are occasionally reduced to the condition of that celebrated swearer who on one occasion took refuge in silence because he despaired of finding an oath expressive enough. I for my part despair of conveying to you the impression which this voyage through the desert made upon me, and upon all of us.

Beyond Kantara, the scene changes. We leave the lake, and the canal pierces straight through the earth—straight, with here and there an unaccountable bend, which the company's draughtsman has not thought it worth while to record on their published chart. Here and there the scientific turn of the French mind has got the better of the practical. They seem to have thought it enough to keep within the limits of what was mathematically possible, careless of the inconvenience and risk which a sailor would have avoided at all hazards; of curves, around which long ships must be taken. We find it out to our cost before the day ends. For the first time after passing Kantara there are traces of vegetation; the low sand-hills lift against the sky, and at last one grows blue like a distant mountain. There is nothing high enough to take the color of the sky; it is the dark hue of the soil. But it is a hill, broken and blue.

THE DREDGES.

And there are the Dredges, the huge machines which have hollowed out the canal, curiously grotesque at a distance, often resembling suspension railway bridges so closely that a mile or two away you are convinced you will pass beneath them, and hear the rumble of the train overhead. But you do not. The machines are so gigantic and of such ingenuity and strength in construction that they deserve a letter to themselves—but not to-day. The workmen are mounted on the tops of them, fifty feet above our heads as we stand on the upper deck of our ship. The cheers they gave us and which we returned, hat in hand, were not the least pleasant feature of the day. There was nothing, or next to nothing, arranged in these places for show—a few flags sometimes, often only the towering engines and the men, all begrimed and half naked, clustering about them. Our cheers were the due homage to Labor, to the patient toilers who, with actual strain of muscle and steady work, have moved the hundreds of millions of cubic yards of earth which lay fast in the place where at this moment a fleet of ships sails on through the water of the sea that flows through. There were all nations and colors, and their joy was as sincere as ours. They knew better than most of us by what sacrifice the triumph had been won. Of the machines, there are in all more than a hundred of different kinds. To a man of engineering mind, they are worth a journey to the isthmus to see.

Passing through higher land, we are passing through some of the uncertain spots, or what were uncertain before this morning. Occasionally the Peluse seems to *struggle* on, her keel shrinking from so near a contact with the bottom. She is used to deep water and the free Mediterranean. The mud gurgles up sometimes to the surface. I suppose we really have not more than a foot to spare between the keel of ship and the bottom of the canal. From time to time there are stops—some of them long enough to make us anxious. We get no news from the ships in front. We judge only by what we can see. The stops have detained us so long that it is plain we shall arrive at Ismailia in the dark; and it is even dark before we reach El Guisr, the highest land through which the canal passes north of Ismailia, and where there is scenery said to be fine. But we have a superb full moon to light it for us, and the moon of Egypt is worth the sun of England—almost.

Our only disaster was to happen at the very entrance of the lake on which Ismailia itself lies. There are sharp turns just above, and the Peluse there for the first time touched the bottom. Her keel scraped and rubbed heavily as the screw still drove her on. So far as we could judge, there was water enough in the channel proper, but the great length of the ship—she is 315 feet long—made it impossible in rounding sharp curves to keep her always in the true channel. And at last, at the very entrance to the lake, within the lake, Ismailia in full sight, the fleet of eight ships that were our convoy anchored off the town, the unlucky Peluse stuck fast. Some blunder had carried us out of the channel, plainly marked as it was by lighted buoys.

ISMAILIA AND ITS SPLENDORS.

It was the only real misfortune of the day, and it was greater to the ships astern than to us. Except the yachts and one or two steamers of light draught, nothing could pass us. We blocked the way. The Peluse lay thus on the ground about four hours, and we had little to regret after all. Ismailia never could have offered so dazzling a spectacle if we had been nearer to it. The lake stretched wide about us. The town was on its further bank, they said, but what we see is not a town. Land and houses there are none. There are lines of light on the surface of the water, and, rising above the water, palaces built of shining lamps, and ships whose masts and rigging are all of fire. It is an enchanted world, and a fairy palace floating on the sea, rising out of it as Venice rises. The fire grew into flames of green and crimson, and palace and town flamed up as if the conflagration were to destroy them, and die out, and leave only ashes and the darkness; but when the flames subsided the delicate lines of light were still there. At last we were in the land of the Arabian Nights, and the splendor that was all about us and that we saw with our eyes was greater than the splendors the most daring fiction had created.

The Peluse got off about midnight and steamed on to her berth in the harbor. The day was over, the success of it, the marvel of it, the delight of it, the proof it had given of the grand success of the canal, scarcely impaired by our mishap. I must still say, as I have said before, that the canal is incomplete and may be long in finishing to the promised depth, but nothing can take from the meaning of the fact that between morning and night of the 17th of November a dozen great ships have passed from the Mediterranean into the heart of the isthmus and more than half way to the Red Sea.

G. W. S.

## SNOW-FLAKES.

Out of the bosom of the air,
Out of the cloud-folds of her garments shaken,
Over the woodlands brown and bare,
Over the harvest fields forsaken,
Silent, and soft, and slow
Descends the snow.

Even as our cloudy fancies take
Suddenly shape in some divine expression,
Even as the troubled heart doth make
In the white countenance confession,
The troubled sky reveals
The grief it feels.

This is the poem of the air,
Slowly in silent syllables recorded;
This is the secret of despair,
Long in its cloudy bosom hoarded,
Now whispered and revealed
To wood and field.

—*Longfellow.*

## *THE OLD, OLD STORY.*

BY ABBY HUTCHINSON PATTON.

Two children wandering hand in hand by the sea, singing songs of praise. The wind blowing fresh in their faces, and the beautiful green waves dancing in the light of the morning sun. No sound came from the rude world, not even the song bird's note was heard—only the voices of the noble youth and the pure and truthful maiden. At their feet were white and lovely shells, which they gathered and tossed into the sea. Yet no shell was whiter than the souls of the youth and maiden, and no water purer than their words to each other. When the sweet song of praise ended, the youth said, "Little maiden, shall I tell you a very old, old story?" and the maiden, looking into his deep, honest eyes, replied, "Tell me the story." In a voice low and musical he repeated to her the old, old story. She bent low to catch the words, and at the sound her own voice died away and she heard his voice alone and her own beating heart—but the little waves listened and caught the words intended for the maiden's ear, and they ran down to the large waves, and said, "We heard the old, old story,"—and the large waves said, "Tell us, and we will take it to every shore." The winds, also, that played in the hair of the maiden heard and said, "We too will carry this story on the wings of air to all the world." And the sunbeams said, "We will travel faster than wind, and waves, and flash this truth into the hearts of all mankind." And the waves and winds and sunbeams danced in glee, as if new life had possessed them. But above all, the hearts of the youth and maiden sang a song so full of praise and joy that the spirits of the air caught it, and more swiftly than wind, or waves, or light, they flew with it to the angels and cried—"We have brought you an old, old story"—and the angels, smiling, said—"*We already know it. It is old, yet new forevermore.*"
—*The Advance.*

Tho' death should draw thee from this fair domain,
And with a little clay seal up thine eyes,
And turn to common air thy breathed sighs,
And make thy tears but drops of April rain;
Yet shall thy sweetness be blown forth again,
And fed with summer glories newly rise;
And echoed music of thy soft replies
Be sung once more by birds about the plain:
For Beauty ne'er had limned a fairer face,
Nor Truth and Love e'er lit a brighter eye,
And surely He who is the Lord of grace
Will never let such truth and beauty die;
But tho' they change their mortal dwelling place,
Their shows shall still survive beneath the sky.
—*Songs of a Wayfarer, by William Davis.*

How Bees Serve Thieves.—There is a large moth commonly known as the death's-head moth, from its having a curious mark on its back like a skull and cross-bones sculptured on an old tombstone, which makes very free with the bee's honey. It flies in the dusk of the evening when the bees are at rest, and enters the hole in the hive, pokes the long sucker through the wax walls which surround the comb, and draws much honey into its stomach. Very often in the long evenings there are many bees lingering round about the hive, but if the death's-head alights and moves towards the door they do not take much notice; yet one sting would kill it, and it has no means of hurting the bee in return. So much troubled are some hives by these curious visitors, that the bees erect a flat wall of wax just within the hive door allowing a small opening to exist on either hand. This, as a rule, puzzles the moth, and it cannot enter. On the other hand, if a moth gets right into the hive, the bees do not kill it, but either let it alone or use all their ingenuity to stop its honey-stealing propensities. Whilst the moth is enjoying its meal, the bees occasionally pull down some of the honeycomb behind it, and mould the wax quickly, so as to form a dense wall. When the moth has finished its meal, and turns to get out of the hive, it finds itself walled up and imprisoned for life.

Discoveries of the Microscope.—Lewenboeck tells us of an insect seen with the microscope, of which twenty-seven millions would only equal a mite. Insects of various kinds may be seen in the cavities of a common grain of sand. Mould is a forest of beautiful trees, with the branches, leaves, flowers, and fruit. Butterflies are fully feathered. Hairs are hollow tubes. The surface of our bodies is covered with scales like fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a single scale covers five hundred pores. Through these narrow openings the sweat forces itself out like water through a sieve. The mites make five hundred steps a second. Each drop of stagnant water contains a world of animated beings, swimming with as much liberty as whales in the sea. Each leaf has a colony of insects grazing on it, like oxen on a meadow.


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